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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLIV.

JACKSON, MISS., NOVEMBER 2, 1922

NEW SERIES
VOLUME XXIV, No. 40



OUR HONOR GUESTS AT THE BAPTIST CENTENNIAL

See names on page 15

Dr. E. B. Pollard in an article in the October Review and Expositor says: "It is only in modern times that scientists and religionists have appeared to array themselves in hostile camps." It seems to us Paul said something about "Science falsely so called." And John had a rather severe and prolonged encounter with the "gnostics", which is the Greek word for scientists. However, Dr. Pollard expresses the truth felicitously in saying, "Science is the observation of facts and the method of their habitual carrying on, while religion is fellowship with God. The end of the one is systematized knowledge, the end of the other sanctified character. The one seeks God's handiwork, the other God Himself. One searches, the other saves."

Our State Baptist Convention year ends with October 31st. That is the treasurer's books close at that time, to open a new year's account November 1st. The report will go to the Convention November 14th. The books must be audited in the meantime. Let every contributor and every church treasurer send in all moneys for the campaign or any benevolence by October 31st.

Not only did Attorney General Daugherty decide that ships in and out of the United States ports could not carry liquor, but a federal judge has refused the application of an injunction intended to prevent the law being enforced. Maybe the expression "as drunk as a sailor" will become obsolete.

The Jews are objecting to the Passion Play by the peasants of Oberammergau in Germany, on the ground that it excites race prejudice. We fancy that it is more on account of the "offense of the cross" which it contains. A Jewish Christian lady some years ago told us that whenever a Jew heard any reference to the crucifixion of Jesus he thought it was intended as a censure of his race. Of course it has no such purpose on the part of the preacher. But there is a growing sensitiveness on the part of Jews racially and religiously. There is a constant protest on their part against anti-Semitism, which is largely imaginary. They are building a bulwark of prejudice about themselves to prevent their people from giving a fair hearing to the gospel.

Going to Grenada to the State Convention? Send your name to John Pressgrove or Pastor W. E. Farr immediately, and say when you will arrive.

Northern Baptists report for last year 12,174 baptisms on their foreign mission fields, the largest number for 16 years.

The death of Dr. Lyman Abbott last week removes one of the leading religious editors and ministers of our generation.

Mrs. F. W. Gunn of Osyka has sent in 22 subscriptions to the Record and says she is not through yet.

"Christianity and the Race Problem" is a book of 156 pages selling for \$1.25 from the Revell Press. It is written by Rev. R. E. Smith of Waco, Texas, a Southern man, son of a former slave owner and Confederate soldier. His purpose is to help in a better race relation and correct some of the prevailing wrongs. His point of view is of course Christian. The heads under which he treats the subject are: Unity of the Human Race, Our Duty Next, Duty of the Strong to the Weak, Measuring Ourselves by the Final Standard, Mobs, The Unerring Law of Retribution, The American Negro in the World War, Negro Characteristics, Negro Progress, Solving the Problem, The Negro's Side of the Problem, A Hopeful Outlook.

As our readers learned doubtless from the secular papers the proposed amendment to the Constitution of Mississippi permitting bequests to be made by wills for religious purposes will not be voted on in the November elections. We had hoped the people of the state might have a chance to change the present law, but by a decision of the Supreme Court this method of amending the Constitution is not legal. It will have to be done by a bill originating in the legislature. This can be attended to at the next session of the legislature.

Pastor E. L. Wesson of Holly Springs has gone to Florida for a rest. We hope he may regain rapidly his usual vigor and be back with us in the work. There is no man in his part of the state more genuinely beloved or esteemed.

SERIES OF SERMONS ON BIBLE REVIVALS

By Ben Cox

Sunday Evening, July 2d, 1922.

"The Revival Under Zerubbabel." See Ezra 1, 2, 3.

From the time of the revival under Jonah to the revival under Zerubbabel was 87 years. There were under Ezra and Nehemiah four revivals in 90 years.

First, the return from Babylon under Zerubbabel, at which time the foundation of the Temple was laid.

Second, twenty years later under Ezra when the Temple was completed.

Third, fifty years later, Ezra's second trip.

Fourth, fourteen years later, Nehemiah with the third party, returned from Exile.

The revival under Zerubbabel emphasized generally the building of the Temple, the Lord's House. The revival under Ezra emphasized the reintroduction of the Law—God's Word. The revival under Nehemiah emphasized the re-building of the walls of Jerusalem, the Lord's City.

After the memorable reign of Josiah the people lapsed into idolatry, and whenever that was done it meant vice and corruption, just as it means today. No people lapse into idolatry without lapsing into vice and corruption. God was anxious to call them back. He tried by various methods to call them back, but it seemed to require something stronger than they had ever had before. Drought would not do. Commercial depression would not do it. It required the Exile and Captivity. God, in His love, is determined to waken his people and to call them back. His people decide just how strong measures are necessary to do this. How much will it take to call Memphis back? Memphis must decide it. In bringing his people to their senses, God used Nebuchadnezzar, king of Babylon. Jeremiah had besought Zedekiah, King of Judah, to surrender to Nebuchadnezzar, but he refused to follow the prophet's advice, and you know the result. He fled, was captured, his sons were slain before his eyes and his eyes were burned out possibly by passing a heated silver rod over them, and he was carried in chains to Babylon. The Temple was burned, Jerusalem destroyed, the people taken into captivity and for seventy years the Lord's chosen people were captives. Well might they say "Our harps are hanging on the willows."

Improvement in conditions is promised when Daniel's heart is stirred and he prays. Daniel knew how to pray. Daniel lived in the prayer-habit. When the edict went forth that none should offer petition to any save the king we read that Daniel as his custom was, prayed three times a day with his windows open towards Jerusalem. I fancy I hear some one say "Well, why could not Daniel have pulled down the shades and prayed in secret? Did not Jesus many years afterwards say 'When thou prayest, enter into thy closet and shut thy door and pray to thy Father which is in secret?'" Yes, but Daniel felt there was no reason to change his course, and he did not do so. He was a praying man—the kind of a man I like for my friend. I had rather have my real friends a large number of men, women, boys and girls who have the prayer habit than any other class of people in the world.

So the time comes for deliverance. The same God who used Nebuchadnezzar, King of Babylon, to chastise his children, uses Cyrus, King of Persia, to restore them. Read these striking words in Ezra 1; 1-4—"Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia that he made a proclamation throughout all his kingdom, and put it also in writing, saying Thus saith Cyrus king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him

an house at Jerusalem, which is in Judah. Who is there among you of all his people? His God be with him, and let him go up to Jerusalem which is in Judah, and build the house of the Lord God of Israel (he is the God,) which is in Jerusalem, and whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold and with goods and with beasts, beside the freewill offering for the House of God that is in Jerusalem." Cyrus seems to have the real mission spirit. What he says here reminds me of the Scottish Spurgeon, John McNeill, who said:

"If you cannot cross the ocean and the heathen lands explore,

You can put your coin in motion, and be sending it before."

The revival was first spiritual, as every real revival must be. They were not ready for the physical and geographical return to Jerusalem until they had first returned to the Lord in spirit. You find indication of this fact in the 137th Psalm. Every time I read this Psalm I think of the beautiful anthem that somebody has written upon it, and my mind goes back to the year 1897 when I went to the First Baptist Church, Little Rock, Ark., taking the church for three months, and staying there fifteen and a half years. One of the first selections I heard there by the choir was this anthem, "By the Rivers of Babylon." As I read these words tonight I am singing that anthem in my mind. "By the rivers of Babylon, there we sat down, yea, we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song, and they that wasted us required of us mirth, saying Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?" Then comes the proof of their spiritual return to the Lord when plaintively they sang: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth. If I prefer not Jerusalem above my chief joy."

Yes, they returned spiritually before they returned physically. Every body does. You will come to the Lord spiritually tonight before you come down to the front and give your hand and take a public stand for Jesus.

And so they started back—about 50,000 of them, making the 800-mile march in from six to eight months. Not going to Jerusalem as Zionists go now principally for commerce and liberty, but from the standpoint of religion. Very many of them staid behind. Doubtless they chose to remain as money-makers in the heathen land. The party finally arrives. The Temple foundation is laid. Sacrifice is offered. There is great rejoicing.

Now, we learn that there was some permanency as a result of this revival. It is true that Judah lapsed in many respects after this. She was tied up then with ceremonialism, dominated by the world, but never again after this revival did she lapse into idolatry. It was always the one God after this. It took a very severe move to teach her the lesson, but she learned the lesson and she learned it well. She did not forget it. Oppression on the part of her enemies had failed. Drought had failed. Pestilence had failed. Everything had failed except Exile and Captivity. As I said before, God was determined in his love to turn His people from idolatry. It cost much, but it was worth the price.

I do not know just how much it will take to call Memphis back to the Lord. Memphis, as I said before, must decide. Speaking of the permanency of revival results, it is true of nearly all of them that though some things are lost, some good results remain permanent. For instance, in the Reformation revival. Although many of the churches left their first love and were influenced in a great degree by the world, the flesh and the devil, ever since the revival in Re-

formation times, the Bible has been the Book of the common people. Thank God for that permanent result.

Again, take the revival in England in the 18th century. Much lapsing after that revival—much loss and disaster on account of going back into formalism and ceremonialism on account of the world's spirit getting into the churches, but we have a permanent result in the evangelism encouraged by the Methodist, Wesley and Whiffield. We have a glorious permanent result in the hymns which were given to the world at that time by the two Wesleys—"Jesus Lover of My Soul" and others. By Cowper, with his marvelous hymn—"God Moves in a Mysterious Way His Wonders to Perform." By Newton, the converted slave dealer, who blessed the world with his hymn "Amazing Grace How Sweet the Sound that Saved a Wretch Like Me."

Permanent results also in prison reform started at that time, for had it not been for this revival it is doubtful if John Howard and Elizabeth Fry and others would have done the wonderful work they did in this interest.

Last but not least, as a permanent result we have the modern missionary movement. Let us thank God for the permanent results from revival seasons.

We are impressed also with the large part Providence played in this revival under Zerubbabel. We are reminded, as we study this revival, of Cowper's words, "God moves in a mysterious way his wonders to perform." As we noticed before, it was Nebuchadnezzar, King of Babylon, who chastised his people and took them into Exile and captivity, and he used Cyrus, King of Persia, to open the way for them to go back to Jerusalem. The same God who moved on Cyrus was the God who moved on Carey in after days.

We are impressed also, in the study of this revival, with the fact that the power is from God. If you have not done so, please read about Zechariah's vision. You will find the account of it in Zechariah 4. The great "Mountain of Difficulty" is to become a plain under Zerubbabel, and he is reminded that it is "not by might nor by power but by my spirit saith the Lord of Hosts." We are reminded of the same truth today. A preacher had preached a sermon on the "Afflatus" one Sunday, emphasizing of course, the importance of spiritual power. The reporter gave the sermon to the preacher on Monday morning for revision. The preacher was astonished to find the reporter had it "Apparatus" instead of "Afflatus", and that is just the trouble with many of us. That is the trouble with many of our churches. We have substituted "Apparatus" for "Afflatus". Human machinery for spiritual power. "Not by might nor by power, but by my Spirit, saith the Lord of Hosts." It is just as true now as in the days of Zerubbabel. Just as necessary for us as for him. What a pity for us not to have that power when we may, if we will. What a pity for us to vainly try to accomplish results with apparatus when the divine afflatus may be ours.

This makes me think of a young woman in New York who was very fond of jewelry. It was her great joy and pride to deck her fingers with paste diamonds, yet strange to say, in other respects, she was a strong character. A man of wealth and power fell in love with her. Some friend said to him, "We like her immensely but do not like the jewelry she wears." Calling upon her soon after the lover said: "Darling, I do wish you would take off that cheap, imitation jewelry and throw it into the fire. You know that it is not real. Why do you wear it, anyway?" Indignantly she cried, "Throw it into the fire? Why indeed I won't. I love jewelry, and if I give this up I will have nothing to take its place." Soon after that he called again, and she noticed his pockets bulging out with packages. He opened them. She held up her hands in astonishment and admiration before the real

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pearls and diamonds, and she said, "O, they are lovely! Beautiful! Who are they for?" With a smile her lover replied, "They are yours, my dear, on one condition, and that is you must throw the others away before I give you these." It goes without saying that she did not waste any time in throwing the paste jewels away. Neither do we waste any time in ceasing to depend on apparatus if we really appreciate in the right way the divine afflatus.

Yes, he wants us to have power, but he wants us to have this power to use, not for show. Some people seem to think that is the thought when they boast about the gift of tongues, etc. Tongues telling messages that no human ear can understand. I do not believe God gives power to be wasted but for use.

I have here a little picture of a man having trouble with a motor boat. The man on the bank says, "What's the matter with Mr. Jones? He looks like he was having an accident." Another replied, "It's that new speed-boat he designed. The propeller is so big that it has stood still and the boat is revolving instead." Yes, there was so much power that the propeller stood still while the boat went round. Plenty of power but of no use. God's power is given for use and for very practical use, too.

A man went to cross the ferry in the Highlands of Scotland. He noticed the old boatman had on one oar the word "Faith." On the other the word "Works." The traveler asked, "Why have you put those words there?" The boatman took up the oar marked "Faith" and attempted to row with it, but of course the boat went round and round and got nowhere. He then picked up the oar marked "Works" and tried to row with it, but the boat still went round and round and got nowhere. Next he took up the oar of "Faith" in one hand and the oar of "Works" in the other hand and rowed and soon they were across the lake. Power is given to use for a purpose but for a practical purpose, too. Somebody here to-night says, "O, that I had realized this before!" "O, that I had not been guilty of wasting or being neglectful of the Lord's power!" I remind you that it is "never too late to mend." You may have made the mistake of being neglectful in the past but resolve that you will not be any longer, and all will be well.

When I was at the Board meeting in Nashville not long since walking by the postoffice I saw one of the motor-cycles that had been used by a postman. On the back of the machine was written, "Been here but gone." One of the wheels was broken down and it could not go any more. As I stood musing I thought of some Christians who occupied that same sort of a position. I do not know whether the motor-cycle could be put in better shape or not, but I know the Christian can be. They who have wandered away can still come back and be wonderfully blessed in the Lord's service. We wonder as we read that in one year 1,225,000 acres of waste, arid land was reclaimed by the United States Government. This is a territory one-third as large as Palestine. You say, "That is wonderful," and it is, but it is nothing like so wonderful as the waste and arid lives that the Lord can and will reclaim. Is there a wasted, arid life here tonight? "Return, O backsliding Israel, and I will heal thy backsliding."

A man standing on the pier said to a seaman, "If anybody fell from this pier into the water would he be drowned?" "No, it is not falling into the water that drowns a man, it is staying there." Have you fallen? Then don't stay. You do not have to.

A traveler said to a railroad switchman, "This must be a very responsible position." "Yes," replied the switchman, "but not nearly so responsible as your position as a Christian." Yes, if you are saved, you are in a very responsible position. If you have fallen, don't stay there. Get up and go on. Come back, for the Lord calls

you. Take a stand with the Lord's people. You need them and they need you. We invite you to come into our church in any way that we receive members. I am impressed with what the famous Robert Burdette said once: "I love the beautiful symbolism of the ordinances of the Baptist churches. I love a baptism that does not have to be argued, defended or explained, but is in itself such a living picture of burial and resurrection that even the blind eye must close itself if it would not see. And I love the creed that is written nowhere save in the New Testament, which allows growth, and the changes which must come with increase of light and statue, without periodical revision. Then I love the simplicity of the Baptist organization. If there wasn't a Baptist church in the world there would nevertheless be millions of Baptists in every generation. I love the democratic churches. I even resent the innovation of advisory boards in Baptist churches, and I love the Baptist recognition of the right of private judgment, the liberty of personal opinion. I love the free responsibility of the human soul, standing on a level platform face to face with God, with no shadow of pope, or bishop or priest or man made creed falling between himself and his Master. That's why I am a Baptist."

Do you wish to take a stand with the Lord's people? Then do it now while time and opportunity afford. The church cannot save you, but if you are saved it can put you where you will be more useful and happy in the Lord's service. I repeat, do it now. A passenger said to the railroad porter, "When does the train leave?" "Five-thirty." "Well, the church clock is twenty-seven minutes past, the postoffice clock is twenty-five minutes past, and your clock is thirty-two minutes. Now which clock am I to go by?" The porter replied, "Yer can go by any clock yer likes, but yer can't go by the train, for it's gone." You had just as well be two hours late or two days late as two minutes late.

HOW TO TITHE WITHOUT BOOKKEEPING

By T. J. Moore

This article is not intended for capitalists or any persons who have a number of sources of income. To tithe of course they must do some bookkeeping. Their business compels that they keep books whether or not they tithe. But this article is to the wage man, and to the small farmer.

Let the wage earner who wishes to tithe secure an extra purse and call it "The Lord's Purse." On his pay days, as he receives his wages, let him take from it any necessary expenses, such as jitney or street car fare, paid out in getting to and from his place of business, and then take from the balance, at once, before paying any of it out for any thing whatever, one tenth part and reverently place it in the "Lord's Purse." Let nothing ever prevent this being done upon every pay day whether it be much or little. Then from that purse let all the members of the family get their church offerings. That is simple and requires no keeping of books.

Let the small farmer get at it in this way: Instead of keeping books and putting a value upon the things he uses on his table which he gets direct from his farm, such as meat, lard, meal, milk, butter, fruits, chickens, eggs, syrup, vegetables, etc., of which a tenth is the Lord's; offset that by not charging up to the expense account, such as fertilizer, hired help, etc., against the portion of the crop which he sells, but set aside, by putting into "The Lord's Purse" one tenth of the gross receipts from all he sells. If he sells a cow, or a colt he raises, chickens, eggs, butter, corn, cotton, cottonseed, syrup, pork, etc., before spending any of the money stop and count out the tenth and deposit it in "The Lord's Purse", and out of that purse let each member of the family get his or her offering for the church. I

am sure that the small farmer, who himself and family do the larger part of the labor in growing the crops and the upkeep of the farm, who will follow this rule will be really and truly tithing and will get the blessings promised in Prov. 3:19,10 and Mal. 3:9,10,11,12. Turn to your Bible and read these passages, believe what they say and put God to the test upon His own promise.

Begin today by putting into "The Lord's Purse" one tenth of the cash you have in hand and in the bank, and from this day on, from all your sales "Honor the Lord with the first fruits."

A GIFT! A SACRIFICE!

By J. F. Love

The following letter received at the Foreign Mission rooms from a good woman, a preacher's wife, whose name we are not allowed to give, will explain itself and doubtless have a lesson in it for many who could without great sacrifice either of a holy sentiment or material necessities help our foreign mission work at a time of distressing need and when the Foreign Mission call to Southern Baptists is louder than ever before. The letter was accompanied by the ring, a beautiful diamond solitaire.

"Today is the tenth anniversary of my wedding. I am sending you by registered mail the outward symbol of the love that has blessed and hallowed these ten years.

"I have desired with a great desire to have a missionary of my very own, but I have never had the means. But as I have looked on the sparkle of this gem, I have thought that perhaps God could bless it to the bringing in of the Light into some darkened life in heathen lands. I am, therefore, sending it with a prayer for the Savior to multiply its good as He did the loaves and fishes long ago.

"Please sell it to the best advantage and give the money to some missionary in China or Russia to be used for feeding the starving this winter. Perhaps the saving of the physical life may enable him to reach them spiritually.

"This is my alabaster box, my ornament very precious that I give to the Master for I have worn this ring thirteen and a half years (three and a half while we waited for him to finish college) and it is my dearest possession.

"I hesitated some time about mentioning to my husband my desire to give our ring, fearing he would not understand my willingness to give away this holy token of our love. He, too, loves the Lord and is very 'understanding' and so it is our gift."

Richmond, Va.

The so-called "Memoirs" of the German Ex-Kaiser have been published in many newspapers in this country. We have read the whole series because the author was in touch with men and movements which determined the destiny of nations in the past few years. For this reason they inspired interest. But we fail to see why they were announced as "Memoirs", being mainly a personal defense and an effort to prove that Germany was not responsible for the world war. We have seen it somewhere stated that the newspaper syndicate paid him a quarter of a million dollars for the manuscript, which, if true, represents a large outlay for a very little. Somebody has been buncoed. Two things stick in our memory. One is the absolutely conscienceless robbery of China, taking by Germany of the Shantung Peninsula. No defense is made of it; it was simply taken by force because Germany needed it. After the plot was completed, a pretext was framed out of the killing by Chinese of certain German Catholic missionaries. The other thing that was memorable was the political dickering of the German Emperor and the Pope of Rome, which accounts for the Pope being always sympathetic with Germany in the world war.

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P. I. LIPSEY, EDITOR

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Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

BELIEVE IN GOD

In this beautiful and tender passage in the fourteenth chapter of John the words in the latter half of the first verse have been translated in half a dozen different ways. The King James version renders it, "Ye believe in God, believe also in me." The American Revised version gives it, "Believe in God, believe also in me." In the first case the verb is taken first as indicative and then as imperative. In the second case it is understood as imperative in both cases, making both clauses an exhortation to trust. Moffatt's translation renders both as imperative and translates it thus: "Trust—in God and in me, trust." While the form of the verb does not decide the question (indicative and imperative being the same) yet it would seem from the condition of mind of the disciples at the time, and the general trend of Jesus' remarks to them, most natural to understand the verb as imperative in both cases. The form of it is identical and most probably the sense is the same.

Jesus is seeking to calm their minds and prepare them for what is coming. He is soon to be arrested and tomorrow is to be crucified. They are in dismay, and he seeks to anchor them safely through faith. The cure for fear is faith, the preventive of terror is trust. And so he says, "Let not your hearts be troubled: Believe in God, believe also in me." The word believe is made emphatic not only by being repeated, but also by being put first and last in the sentence, thus: "Believe in God; in me also, believe." See Moffatt's translation as given above.

But our time need not be taken further with the translation. We are to concern ourselves with doing what Jesus here enjoins. There are times which test all our previous professions of faith and subject our claims to the ordeals of severe experience. In ordinary times our belief in God is in danger of being a mere theory or a perfunctory claim. The very words believe and faith may have a very different content and meaning with different people or under different circumstances. In the second chapter of John's gospel, it is said that when Jesus was in Jerusalem "many believed on his name, beholding his signs which he did. But Jesus did not trust himself to them, for that he knew all men." Believing in their case was a mere convincing of their minds by the performance of miracles. There was no moral element in it, no personal committing of themselves to him and identifying themselves with him. With some people belief in God is a philosophy and not a religion. It is a subject of intellectual speculation and not a faith that controls their attitude and their conduct.

But even among Christians faith is often too much of an inert acquiescence to truth, rather than a personal apprehension of God. To be sure it is something to be able to say, "I believe in God the Almighty, Creator of heaven and earth." But it is not enough to believe in his existence. This sort of faith will do us little good in an emergency. When the world slips from under

our feet, when the heavens crumble and the pillars of the universe topple to their ruin, a belief in the existence of God will not sustain us. It is not a belief in the truth, not an acceptance of the fundamentals of revelation, not a statement of orthodox faith that will sustain us. We must get a sure grip on God.

It is necessary that occasions of stumbling shall come. It is not necessary for us to stumble. There will of necessity be times that try men's souls, but the trial is for the purpose of making faith actual and active instead of theoretical and dormant. It is only when earthly stays are removed that we may feel that his everlasting arms are beneath us. The time of trouble is a good time to test God. He is never more manifestly present than when every earthly help shall fail us. His promise becomes very real, "I will be with him in trouble." "In time of trouble he shall hide me."

But let none think that sorrow or distress or disappointment inevitably brings a blessing in its train. It brings an opportunity for the blessing. It is ours to rise to the opportunity, and take advantage of the occasion. Jesus' exhortation is not an empty phrase. We must "believe in God." We must strengthen ourselves to take new hold on him. Our difficulties furnish the opportunity. We must put forth the hand of faith. God is there if we will take hold of him. David said, "What time I am afraid, I will trust in thee." It is the will to believe that brings the rest and gives the heart peace. It is this that makes God real to us, for faith is the substance of things hoped for, the conviction of things not seen. It is putting God to the test and finding that he is more real to us than the world itself.

RIGHTLY DIVIDING THE WORD

There has been more foolishness written and spoken about this passage of scripture (2 Tim. 2:15) than almost any other in the Bible. And that is putting it strong. Almost as much energy has been mis-spent in misinterpreting the Word as there has been mis-spent in denying its divine origin. There is a group of people who want to divide up the Bible into various ages or dispensations, showing that one part of it is intended for one age and another for another. That is just one way of getting rid of what they don't like in the Bible. Jesus said one jot or one tittle of it shall never pass away. It is brazen mockery to split it up into periods. It is one and indivisible, true and unchangeable.

There are others who use this scripture to justify the application of some scriptures to one class of people and other scriptures exclusively to another class of people. This too is a species of folly, for the whole Bible was intended for every one of us. Some people are entirely too fond of splitting the truth. Paul had nothing of this in mind when he wrote to Timothy: "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, holding a straight course in the world of truth."

Go back to the word "workman". This may be a farmer plowing in his field. There will be rocks and roots and stumps in the furrow; or there will be the natural tendency to wobble. A new hand at the business will find difficulty in plowing a straight furrow. Timothy was a young man and he had a hard field. All fields are hard, and his was no exception. To be true to God in dealing with every situation will not be easy. There will be the tendency to shade the teaching a little to favor Sister Blank or Brother Soandso; to "adapt" the message or modify its rigidity "under the circumstances". There are old men and young men, and women to deal with. Timothy was timid as anybody who reads Paul's epistles to him will see. He is continually exhorted to be courageous, not to be afraid to do right. Paul says, Keep that plow straight; don't wobble; split the furrow wide open. The gospel plow will do it if you hold a steady hand. Don't be

afraid of the consequences to yourself, or in your church. If the plow handle hits you in the ribs occasionally, keep it straight in the furrow.

There is hardly an exhortation in the Bible that is more needed or has a better present day application, if we will just let it say what it wants to say. If the devil had just kept his hands off the translators! Or the workman may have been a carpenter, handling a saw or a jackplane. Can he saw to the line? Can he hold the plane steady and not let it jump when it strikes a knot in the plank? Or like Paul he may be a maker of tents. The tents were made of coarse Cilician hair cloth, goats hair. It took a strong hand to cut it straight. Here is where the wisdom is needed that is "Without variance without hypocrisy", James 3:17. We need to make sure that we do not shade the word, do not dilute it, do not adulterate it. It is a good plowshare, a good plane, a good pair of shears. Let us hold it and use it with a steady hand.

Brother J. M. Chipman writes that Pastor J. W. Langham, one of our Mississippians, is being greatly blessed in his pastorate at White Flat church in Texas. He held his own meeting and 63 members were received, 40 of them by baptism. In other churches where he has preached, 163 members were received, 134 of these by baptism.

There was probably no exhibit at the State Fair which attracted quite so much attention as that of the federal prohibition officer, Mr. M. H. Daily, and his efficient assistants. They had captured everything that goes along with a still, from a 500 gallon copper still all the way to the guns of these devil's henchmen. The still was decorated with a human skeleton, and the whole poisonous process was set before the eyes of the public. Every good citizen will give these officers their support and will be willing to contribute to the Anti-Saloon League as an able assistant.

Mr. Mongenthou, former United States ambassador to Turkey, explodes the fiction of the Turk's being a fine fighting soldier. Instead of being chivalrous, he says they took no prisoners at Gallipoli during the war, but murdered the men who were taken captive. We can easily believe that men who murdered women and children and helpless civilians, could murder soldiers.

Monday night was an unusually interesting occasion for Mississippi College alumni in Hinds county. A Hinds county club was formed; about a hundred men were present, a nice lunch was served and half a dozen or more good speeches were heard. Judge O. B. Taylor called the meeting to order. Mr. Robt. Gandy offered a constitution, which was adopted. The officers elected were: Mr. F. M. Coleman, President; Mr. Ed Kenna, Vice-President; and Mr. McClendon, Secretary-Treasurer. Rousing speeches were made by President Provine, Coach Robinson, Dr. W. T. Lowrey, Mr. Coleman, Mr. Kenna, Mr. Hargrove, and Dr. Nelson, the last putting the emphasis on the moral and spiritual mission of Mississippi College. The purpose of the organization is good fellowship and to keep in touch with the interests and progress of the college. It is Mr. Gandy's purpose to effect similar county organizations all over the state.

First Church, Birmingham, celebrates its semi-centennial this year. Pastor J. R. Hobbs is to have Mr. Fred Scofield as his assistant in the work of this great church.

The editor of the Western Recorder prays for some way to get the words "meaningful" and "normalcy" to the scrapheap. May we not put in a few others, such as "I am wondering", and "challenging". There are others.

Convention Board Department

R. B. Gunter, Corresponding Secretary

LET THE WORK GO ON

There may be a tendency to weaken on payments after the first of November. Some may feel because the Convention year shall have closed that it is not necessary to emphasize the importance of continuing to pay pledges; but we should never think of letting up on this work so long as there is an unpaid pledge and so long as there is an unenlisted member of a Baptist church. It will be necessary in order to complete our third year's work to stress the importance of paying Campaign pledges and of enlisting other members right up to the last day of December. We have now about two months until the third year closes. It is possible with good crops and good weather and good prices and good health and large gatherings into our churches to pay up in full by the close of the year.

In making payments the contributor should keep in mind all of the objects cared for by means of Campaign contributions. Note the following:

When you pay \$100.00 a year to the Campaign, you pay only—

- \$25.50 to Foreign Missions
- \$16.00 to Home Missions
- \$19.00 to State Missions
- \$24.00 to Christian Education
- \$5.30 to Hospitals
- \$3.00 to Orphanages
- \$1.40 to Aged Ministers' Relief
- \$1.80 to General Objects (Seminary and Woman's Missionary Training School students' fund).
- \$4.00 to Southwide Objects

If you pay \$10.00 a year to all these causes, you pay only:

- \$2.55 to Foreign Missions
- \$1.60 to Home Missions
- \$1.90 to State Missions
- \$2.40 to Christian Education
- \$.53 to Hospitals
- \$.30 to Orphanages
- \$.14 to Aged Ministers' Relief

The people of these United States are enjoying the favor of God in a larger measure of prosperity, of physical comforts and happiness than any other people on the face of the earth. There is no ground for a complaint anywhere and no room for a whine. The Lord fill our hearts as full of gratitude as he has filled our houses with blessings. If we do not show our gratitude in generous giving to God's work and the help of those in need, then indeed do we need a change of heart and a new brand of religion. Let's quit complaining and do something for somebody else.

Grace Memorial church of Gulfport has paid \$580.36 since the beginning of the Campaign. The figures sent out in the recent tabulated statement were incorrect.

Brother A. R. Willett, formerly pastor at Shubuta, sends from Pembroke, Ky., greeting to Mississippi friends. He has had a gracious meeting recently, Dr. Wray of Owensboro assisting. The interior of his church house has been made over and made beautiful.

A meeting began at Tupelo Sunday in which Pastor A. J. Dickinson, Jr., is being assisted by Rev. Harmon Holcomb, evangelist, and Mr. and Mrs. Blankenship, singers. The church has been enjoying a healthy growth in recent months.

- \$.18 to General Objects
 - \$.40 to Southwide Objects
- If you pay \$1.00 a year to all of these causes, you pay only:
- \$0.255 to Foreign Missions
 - \$.16 to Home Missions
 - \$.19 to State Missions
 - \$.24 to Christian Education
 - \$.053 to Hospitals
 - \$.03 to Orphanages
 - \$.014 to Aged Ministers' Relief
 - \$.018 to General Objects
 - \$.04 to Southwide Objects

ARE WE GROWING?

The reports from revival meetings show an abnormal increase in membership. This would be exceedingly encouraging, but for the fact that the contributions from the churches with few exceptions are all the while decreasing. Contributions to denominational causes are decreasing and the requests which are coming to the Board for help are on the increase. It might be said that the increase for church building appropriations is due to the large growth of churches and Sunday Schools, but this can not be said with reference to the constantly increasing demands for help on pastoral support. It would be well for us to see if our evangelism is Christianizing our people. Every time a new member comes into the church he should be lined up in all of the denominational work with a promise for a definite and systematic contribution. In case he fails to pay it, he should be led to see that that is not in keeping with the standards of New Testament church membership. Men who in other organizations expect the membership thereof to help bear the expenses of the organization often weaken when it comes to applying the same principles in church and kingdom work. As our membership increases, our contributions to all denominational causes should likewise increase. Our development should be symmetrical and the best test for the growth and development of a church is a constant increase in contributions to denominational causes.

The Colorado Baptist State Convention passed resolutions at its recent meeting calling for the resignation of Prof. H. C. Vedder from the faculty of Crozer Seminary in Pennsylvania on the ground that he had denied the Baptist faith. Specific reference was made to the recent book by Dr. Vedder, "Fundamentals of Christianity", in which he is said to have shown himself entirely out of sympathy with some of the Baptist principles. The Convention also adopted, it is said, a brief confession of faith; and went on record as opposed to the efforts of some Northern Baptists to "standardize the ministry" by requiring certain educational qualifications for ordination. At the same time the Convention expressed its interest in and desire for an educated and trained ministry. These Colorado brethren seem to show a good sample of Baptist sanity. They took their stand squarely for the enforcement of the eighteenth amendment and the Volstead law, also for relief of the suffering in Europe. Judge Freeman spoke strongly in favor of the participation of our American people in world interests.

Dr. Metcalf of Jackson, Alabama, has accepted the call of Macon church, and is already busy in his new pastorate.

Send your name to Pastor W. E. Farr for entertainment and get ready to go to the Grenada Convention.

Gypsy Smith, Jr., is to conduct a meeting at Biloxi beginning February 4th. With Laurel, Land, Hattiesburg and Biloxi on the list, he will be busy in Mississippi for some time.

The Baptist Student is the new monthly magazine designed to meet the needs of our college students, ministering to those in the denominational colleges and the state institutions. It is handsomely illustrated and gives reports from many schools, including one from Mississippi College. Suggestions and programs are given for meetings of young men and young women. The front cover page gives a view of the University of Richmond. We notice that Clarke College is omitted from the list of Mississippi schools. The magazine has 28 pages and is issued only during the school sessions.

Prof. Ragland of Georgetown College, Ky., has accepted a call to First church, Lexington, in the same state. He will be ordained and begin his pastorate forthwith.

All the Baptist churches of Chattanooga, Tenn., are engaged in simultaneous evangelistic meetings, beginning October 29th. Rev. T. W. Young of the First Baptist church at Corinth is doing the preaching in the North Chattanooga church, Rev. Wm. S. Keese, pastor. The meetings will continue two weeks. Many pastors, evangelists and singers will take part in these meetings.

J. E. Byrd is assisting Pastor A. C. Furr in a meeting at Scooba. A large number of men in the town are unsaved. Prayer is requested.

At the county meeting looking to the organization of Pike County Association, Moderator F. D. Hewitt of that body proposed to the men from the churches that they organize themselves into a Brotherhood for the purpose of rendering such service to the churches of the association as they were called upon to render. Immediately all the Sunday afternoons for November were engaged, and Moderator Hewitt was elected leader for the band. The men took to the idea with a great enthusiasm.

The faculty of the Baptist Bible Institute has a prayer-meeting every morning from eight to eight-thirty. Special prayer is made on separate days of the week for state missions, home missions, foreign missions, education and benevolence.

Congratulations to President Hardy of Baylor College, which opened the session with 1,368 girls.

The following is the speech of Brother Ben Hill, "a hundred years young," at the reception given our Baptist old people at the Centennial: "I have been a farmer all my life until a few years back, when it became necessary for me to cease active work. When the Civil War came on, I went off to join the army in '61, and came back in '65. I was never wounded, never captured and was never reported 'absent without leave'. Upon the close of the war I came back home and reared a family. I am now living with my youngest son. About 45 years ago I joined the Baptist church and have made a soldier of the cross ever since as best I could. I am very happy to be here."

THE REMINDER

Many brethren and sisters over the state purposed, during the summer, to make offerings to the Clinton church building in the fall when money became more plentiful. You fully expect to have a part in sharing this denominational responsibility. The building is nearing completion. The pay roll is around \$1,500.00 a week. We need the amount you expect to give NOW.

Gratefully,

M. O. PATTERSON.

BAPTIST WORK PRESENTED AT MISSISSIPPI STATE FAIR

Readers who are anxious to see the world at large know more of the Baptist message and program will be interested in learning that at the Mississippi State Fair a few days ago every phase of the organized Baptist work in that state was given representation in the regular exhibit hall on the fair grounds, in a mammoth street parade that moved through the principal thoroughfare of Jackson, where it was witnessed by the largest crowds that have ever seen a parade in that city, the writer was informed; and at a pageant that was given at night in front of the grandstand on the fair grounds.

Organized work in Mississippi is 100 years old this year and the representation at the fair, particularly the parade and the pageant, partook of the nature of a centennial celebration. Friday, October 20, was advertised by the Baptists in charge of the celebration and by the fair authorities as well as Baptist Day, and so well did the Baptists of the state respond to the suggestion and attend the celebration that all attendance records at the fair were broken.

The general idea in the parade, the pageant and the general exhibit at the fair was to let the people who saw any or all of these features know what the Baptists of Mississippi are doing for the promotion of God's Kingdom in the world and how they are growing in numbers as well as achievements. The whole program was under the leadership of N. T. Tull, in charge of organization work for the state mission board, and he was ably assisted by a number of capable men and women.

In the parade that moved through the streets of Jackson at 11 o'clock in the morning was a beautifully decorated float from each of the several Baptist colleges, the orphanage and the Baptist hospital, and others representing the Sunday School, Woman's Missionary Union, and the B. Y. P. U. The floats were not only handsomely decorated but carried out as fully as possible suggestions as to the character of work the institutions did. The floats from the schools were followed by their student bodies, while behind the Sunday School and B. Y. P. U. floats there marched representatives of organized classes and unions. Several associations sent special delegations to march behind associational banners, including one association composed of Choctaw Indians.

Scattered throughout the parade were banners bearing in bold display letters such messages on Baptist growth and work as "Baptist Gain in America Last Three Years One Million", "60 Per Cent All Church Members in Mississippi Are Baptists", "Baptists in Mississippi, 1822, 1,551; 1922, 670,000", and "Baptists in America, 1822, 260,000; in 1922, 8,300,000". The banners were so displayed that everybody who saw the parade (the number was estimated at as high a figure as 40,000) read them.

At the night program, when a crowded grandstand witnessed the presentation of an historical pageant, portraying in beautiful tableaux the historical development and present work of the schools, orphanage and hospital, stereopticon views were thrown on the screen between acts and these were freely interspersed with all sorts of informational slides on Baptist growth and interests, including concrete statements about each Baptist institution in the state, and a large number of slides on the general work of Southern Baptists as well. The nature of the banners shown in the parade was duplicated in the slides thrown on the screen, the result being that everybody who saw the pageant learned a great deal about the work and growth of the Baptists of Mississippi and the South that they never knew before. Many persons asked for copies of the data contained on the slides for future use.

In the regular exhibit hall space had been pur-

chased for a display of the work of all the Baptist schools, the hospital and the orphanage, the Sunday School and B. Y. P. U. work and the Woman's Missionary Union. Throughout the entire fair week this exhibit was visited by thousands of people, the result being that Baptists and non-Baptists as well learned in a very graphic way more of what Baptists are doing in the world than they ever knew before.

Attendants were on duty at the exhibits to explain them, answer questions and give general information. Everybody was made welcome. A couple of missionaries, Mrs. Rowe of Japan and Mrs. McKenzie of China, at home on their furlough, lent their souvenirs to the W. M. U. exhibit, resulting in an increased interest being aroused in missionary work, while the attendants at the Sunday School and B. Y. P. U. exhibit enlisted the interest of a large number of people in improving their Sunday Schools and B. Y. P. U.'s. Several building committees attended the fair to see the exhibit sent by the Architectural Department of the Baptist Sunday School Board.

Placards were posted at various points in the exhibit space, telling how the orphanages, hospitals, schools, state, home and foreign missions, and ministerial relief could be aided by prompt payments to the 75 Million Campaign.

The whole scheme was worked out in a manner that attracted attention, carried a message and that preserved the refinement and dignity which people of good breeding like to see accompany all undertakings that relate to religion. Every Baptist who saw any part of the publicity program was pleased and we doubt not but that he will do more for his denomination in the future as a result. And we doubt not but that representatives of other denominations gained some valuable pointers, as a result of which Baptists of Mississippi will have to work harder in the future than they have in the past to preserve their commanding lead.

FRANK E. BURKHALTER.

BROADNESS VERSUS THE TRUTH

In these days of lax thinking, we hear a great deal about being broad or narrow as the case may be. If a man has no particular convictions on any subject, or if he has private convictions but stands ready at all times to surrender these when any necessity for so doing arises, is cleverly called a broad man. If he has convictions on any subject whatever and deigns to maintain these convictions any where he is called Narrow.

If conclusions in research are to be limited or modified by what other people think about the matter, why search at all, or why attempt to reach any conclusions on any question or why an effort to have any convictions on any question? In this case if you reach a conclusion after the most careful research, some one will come along and express a different conclusion and you must straight way surrender your conclusion on penalty of being called "NARROW".

The following appeared in a recent issue of the Path Finder from a man who ought to have convictions on the subjects mentioned:

Rabbi Assails Narrowness.—Harvard University, William J. Bryan and the Ku Klux Klan were all denounced for their narrowness by Rabbi Abram Hirschberg in an address at Chicago. After condemning Bryan for his fight against Darwinism the rabbi continued: "If the Jewish religion were accepted there would be no strikes, no periodical interruption of industries. Judaism is against intolerance of every kind and has no place for the blind, fanatical hate of a Ku Klux Klan or of Harvard University. The situation which exists at that narrow institution could not prevail in any institution presided over by a Jew."

The RABBI attacks Harvard University, W. J. Bryan and the Ku Klux Klan, for their narrowness. This is a syndicate argument that is al-

ways convenient. When a man cannot meet an antagonist in the open arena then he brings into use this trite argument, oh he is narrow. I would reply to the learned Rabbi in specious arguments, "Those who live in glass houses should never throw stones." If there are any people in the world who have through all the centuries held to a narrow system of convictions against common reason and against their own book of religion they are the Jews. "Narrow", yes, by any common use of the word. Is the Jew to be condemned because he believes with all his heart that it is right for him to circumcise his male children, because God commanded it. Again he prates about what would happen if the Jew was in power. We refer him politely to the history of National Israel. Would a study of the race from Abraham to John The Baptist justify the conclusion he assumes. I trow not. One stream of wars and rumors of wars and revolutions and counter revolutions and so forth, etc. The Rabbi attacks W. J. Bryan for his attack on Evolution and the very first sentence in his own Bible is "In the beginning, God created the Heaven and the Earth." Does the Rabbi believe this; if so why should he attack Mr. Bryan for believing it, or does he mean to teach that one can believe that statement and then believe that man was evolved from some undefined source in some other way. The Bible account of creation stands or falls together. I am sure that all three of the objects of the Rabbi's attack can well take care of themselves and it is no part of my purpose in this little article to defend any one of them, but the argument and assumptions in the paragraph are becoming so common that it needs attack itself. Truth never makes a compromise. If truth any where in any realm compromises with error, it at once becomes error; and is no longer truth. Yet if a man has a conviction on any question that he can not in the very nature of the case surrender, he is at once liable to be attacked with the common weapon, Oh he is so narrow. If I am to cross a swollen stream I prefer to cross in a transport that is not broader than the bridge. I desire to plant my feet on the truth and I greatly desire that the foundation on which I stand shall be broad enough for my feet.

Christianity is a religion of faith and not a religion of works. The correct life of the Christian is induced by favors already given, superinduced by a faith which existed prior to the doing. No other conclusion can be entertained by any one who believes in salvation by grace.

Those men who prate about broadness, ever and anon are heard to say, oh, it does not matter what a man believes just so he lives right, and yet the Word says, "As a man thinketh in his heart so is he." "He that believeth on the Son hath everlasting life."

There is nothing truer than that the faith in Jesus exists prior to the possession of the life. That may be NARROW but it is safe; it is true, Truth is absolute and can not be changed by what a person thinks about it. What a man believes about the truth does not in any way change it. Sincerity does not justify any conclusion and does not make any proposition safe. A man may be sincere in the foulest faith. A man may sincerely take strychnine, believing it to be quinine, but his sincerity does not save him. Paul's sincerity would have led him into death if he had not met the Master in the way.

The people once believed the world was flat, but that did not make it flat. It was just as round then as it is now. Educated people now accept the fact that the world is round and that it turns on its axis; they believe this even with the chance of being called NARROW. The fact of it is that in these days of looseness a man can not believe any proposition clearly and strongly and escape the calumny of the blatant and loose twisted timeservers.

Jesus says, "I am the truth." God's word is the truth. Not only what he says but his plans

for the execution of the truth are all to be respected and believed. Some day, when large advancement has been made in loyalty to God all Christians will see eye to eye and speak the same things. Then men will not be called NARROW for believing the truth and maintaining it.

Some years ago a congress of religions assembled in Chicago with the ostensible purpose of having them all to present the best features of the religion professed and then taking the best features of all of them and make a religion better than any one of them. Now that looks plausible for those "Broadness advocates", does it not? They made a very respectable looking assembly when convened. They made speeches and prayed and sang and argued and completed their labors and adjourned and went home and when it was all over, in the third chapter of John remained the words, "He that believeth on the Son hath everlasting life and he that believeth not on the Son shall not see life but the wrath of God abideth on him."

I wish to say it with emphasis, that I would rather be right than BROAD.

S. L. MORRIS.

IT CAN AND MUST BE DONE

By William Lunsford
Corresponding Secretary

A New Era

The Baptists of this country have jumped from 5,091,466, since 1906, to 8,115,445, in 1921. Of this large number, 3,199,005 are white Baptists, and make up the constituency of the Southern Baptist Convention, while 3,116,525 are negro Baptists, thus making a total of 6,305,630 Baptists in the South. This array of figures by no means tells the big part of the story.

Southern white Baptists alone are now growing at the rate of about 500,000 per year. If this ratio of increase holds, we will soon be gaining at the rate of one million per year. What a wonderful picture of marvelous possibilities!

Another New Era

These figures show that twenty years ago, a new era dawned in the matter of Southern Baptist growth, with amazing results. Three years ago another era dawned. This had to do with the matter of church benevolence. Southern Baptists have given, in the past two years, \$33,432,747.06. Of this sum, only \$928,146.94, or less than one thirty-third, was given to the cause of ministerial relief. These figures are to May 1, 1922.

These last three years reveal an enormous increase in church benevolence. They have set a new standard. They have become an index to the ability of Southern Baptists to give, when THEY KNOW, and when THEY WILL to give, and surely greater effort was never put forth than in these last years to give our people all the facts in connection with the work they have given their Boards to undertake.

In view of what is well known about the poverty and needs of our old and broken and retired ministry, they have not had their just share of the 75 Million Campaign. At the rate we are going, we shall be doing well if we get a million and a half of the two and a half million allocation for the five years. Certainly there is just as great obligation resting upon all Christians (Baptists) to support the cause of ministerial relief and pensions, as there is to support any other sacred and holy work. This arises from the fact that the very nature of the minister's calling, and the smallness of his remuneration, makes it impossible for him to lay by for his day of retirement.

Partiality

The enterprise that we are partial to, is generally the one that we have heard most about and have come to know most about. Only in recent years has ministerial relief become a part of our denominational program, and the people

at large have not been brought to think about it. If, for example, the average Baptist knew the facts about the small annual pensions paid by his denomination, how small the average minister's salary is, the insistent and constant demands upon him, which make old age competence impossible;

if he knew that the income earning days of the minister cannot be long, that he cannot be a money saver;

if he knew that a system of old age pensions is something to which his denomination stands committed, and which is justified, by reason, fairness, and common sense;

if he knew the tragedy of forced early retirement, the pathos of the situation of hundreds of ministers' widows and orphans, he would be quite as interested in this phase of the work of his denomination as he is now in some other part of it.

Money

We must have more money. We must have a permanent interest bearing reserve of one and a half million dollars for our relief work, and we must have it just as soon as it can be got together. This would so stabilize our work as to enable us to hold what we have gained in rendering aid to our retired men without taking one single backward step, while taking the time to increase our assets, until we reach our permanent goal. Our objective is ten million, as provided by the Convention at its last session. When our first Campaign apportionment was cut from five million to two and a half million, the Convention ordered that the remaining half be raised at the end of the present five year program and within the succeeding two years. When we have completed the task of raising the last two and a half million, we must have set aside and invested, at least one and a half million, for a relief reserve, yielding its annual income of more than \$100,000.00 for our broken down preachers, on the relief side of our work. This can be easily accomplished, if the Convention will arrange the next program so as to give the Relief and Annuity Board the next two and a half million in two years.

A Possibility

There are today in our Baptist churches, within the bounds of the Convention, 3,199,005 white Baptists. Suppose we set aside 1,199,005 as unable or unwilling to give more than they give at present. That will leave us two million Baptists, to whom the cause of ministers' pensions might make a new appeal, would do so, if they were to think over the facts above enumerated. How wonderful to be able to go to them and point out that if each of them were to make a gift of \$2.00 a year for two years, we would not only, in this way, get the remainder of our first two and a half million, but the whole of the next two and a half million, with a good start made on the second five million. If these two million Baptists were to make a gift of \$2.00 each for five years, this would result in the establishing of our much needed ten million endowment, and one might point out that this sum, which would provide an income of from six to seven hundred thousand dollars a year, is absolutely essential if our denomination is to have a pension system worthy of the name. The pension that we are now giving to our ministers and widows, on an average, scarcely deserves the name of pension. It is only a sum to suffer on, and would \$2.00 a year, for five years, from two million Baptists, be too much to ask? We now eagerly await the hour when our churches will rise up and say, in the most practical manner, "Do for these men, women, and children, what ought to be done, what should have been done long ago, and here are the means with which to do it."

The Lord loveth a cheerful giver; but he doesn't particularly relish a cheerful slacker.

A UNIFIED AND SINGLE APPEAL FOR RELIEF

REMEMBER JANUARY 14, 1923

The Southern Baptist Convention at its late session in Jacksonville took the following action:

"Resolved (1) That the Foreign Mission Board be and it is hereby recognized as an agency for receiving and forwarding contributions for the Near East Relief; (2) That the Near East Relief be and it is hereby requested to make all approach to the churches cooperating with this Convention through the Foreign Mission Board. (3) That the Foreign Mission Board, in conference with the Sunday School Board, be requested to consider the possibility of naming a day on which this subject shall be presented to our Sunday Schools and churches, with the request that they contribute to this cause with the understanding that the funds contributed shall be apportioned to the relief work in those countries upon such percentage basis as the Foreign Mission Board may deem best."

The Sunday School Board and the Foreign Board have decided upon January 14, 1923, as the day on which during this Convention year appeal shall be made to Southern Baptists for cash contributions to relieve the starvation and avert the death of millions of men, women and little children in other lands.

In order to promote perfect understanding and intelligent giving toward this relief, the Board announces that such relief funds as are gathered and sent to it will be divided equally between the Foreign Mission Board and the Near East Relief, provided, however, that the special obligation of \$167,000 which this Board has already assumed for relief work in Europe, and so much additional as may be required to meet our obligations in Russia, shall be first met out of the funds collected. The remainder shall be turned over to Near East Relief until this amount is balanced, and then, if there are other funds, they shall be divided equally between the Foreign Board and Near East Relief. We urge our people to make their offerings so large and generous as to insure under this arrangement an amount for Near East Relief equal to that which this Board disburses in Europe and Russia.

In observing this day we are to combine such forces as are at our command and to cooperate with such forces as the Near East can supply to make this campaign effective.

To this end the Board appoints a committee to collaborate with representatives of the Near East Relief and the Sunday School Board in the preparation of effective literature for use in this campaign.

It is further determined that these resolutions be given to the press in advance as a means of advertising this arrangement by which the denomination can in one day and in response to a single appeal meet the urgent and solemn demands which are upon it to succor those who are perishing and while meeting this obligation to avert the confusion which comes of numerous relief appeals to our churches and Sunday Schools.

We went to the Wild West show down at the Fair the other day and saw a bucking bronco being held by the ears with his eyes blindfolded while a saddle was strapped on him. Then a lady jumped in the saddle and the horse was turned loose. Immediately he began bucking and jumping and running in an effort to throw the lady and the saddle, but she stuck to him. We could not help thinking of the man to whom somebody had tried to give the Baptist Record and he was determined not to have it or read it. Our text for this sermon will be found in Ps. 32:9, "Be ye not as the horse, or as the mule, which have no understanding; whose mouth must be held in with bit and bridle or they will not come nigh unto thee."

Mississippi Woman's Missionary Union

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Last Sunday morning (Oct. 22) about 7 o'clock we were shocked beyond expression to get a message saying Miss Lackey was quite sick and had just been carried to the Baptist Hospital. For several days we were fearful that an operation would be necessary, but now we are hoping she will recover without it. We are glad to state she is improving, yet the physicians say she must remain in bed for some time. I know all of her friends will pray that she will glorify her Heavenly Father in her illness as she always does in her days of active service.

IMPORTANT

When you read this issue of the Record your quarterly reports will be due—one to your associational officer and one to the W. M. U. Headquarters at Jackson. Report blanks have been mailed to every local leader. Do not fail to fill out and mail immediately.

October 24th a letter was mailed to every Sunbeam leader containing a suggested apportionment for that particular band for the quarter just beginning. If your band made a pledge to the campaign and is paying it at regular intervals, do not consider the apportionment suggested to you in the letter received. Otherwise, do your best.

Do not fail to send in your subscription to World Comrades immediately. The next issue will soon be ready and you will not receive a copy unless you are a subscriber.

VITAL NEEDS, MONEY AND MESSENGERS

The basis of this paper was a talk made during the Week of Prayer for State Missions and reduced to its present form by request. The talk was made from very brief notes and the paper lacks the inspiration of the immediate occasion.

The punctuation of this subject might indicate that money and messengers were the only vital needs of our State Mission work, but a broader interpretation suggests that there are certain fundamental needs that underlie and are the very life of any phase of Kingdom work, and that vitalize both—money and messengers.

Surely we are following the Divine order when we place prayer first in importance and effectiveness. Isaiah was in the place of prayer when his soul caught the vision and his lips voiced the petition; "Send me."

Efficiency is initiated by a vision of need, advanced by intelligent study of conditions and habituated by consecrated activity. "Open my eyes that I may see," is followed by "I would be of use to Thee." "The fervent prayer of a righteous man availeth much in its working."

A second vital need is a new and renewed sense of personal responsibility. Simultaneously with any vision of need should come the recognition that one is called to do his best to meet that need. Frequently the attitude toward Christian work is an assent of the mind but no consent of the will.

We do not vitally link our own endeavor with the consciousness of the need. "To him that

knoweth to do good and doeth it not to him it is sin."

Again there is a vital need that we realize that the tithe is not a gift. Our phraseology is faulty when we say that we give God a tenth. "The tithe is the Lord's," and not ours to give. When we come to the working knowledge that the tithe is a debt, then gifts will flow into God's treasury, as an expression of grateful love, for money is a vital need. Our hospitals and orphanages press their need of enlarged quarters and better equipment. Life brings its many ills and death takes its toll. Fatherless and motherless children must be housed and clothed and fed. Sick bodies must be ministered to and nurses and physicians and caretakers are necessary adjuncts to these institutions. The 75 million campaign funds were barely adequate to the need three years ago. Now their prompt payment in full would fall short of present conditions and demands.

Enlarged church houses and increased equipment for their best operation, are crying needs. Mississippi has homeless churches, and many others with insufficient accommodation. A hopeful sign of the quickened spiritual life of our state is the growing number of churches which are building new houses or enlarging old ones.

What has been said of our hospitals, orphanages and churches is emphatically in a larger sense true of our schools. Every available space filled and scores of pupils turned away to schools of other and no denominational control. As year by year higher standards are being required for the scholarship of teachers and students, material facilities to achieve these goals must be supplied—our schools must have laboratories and well-equipped plants or their usefulness will be impaired and they will be outstripped by competitors.

Again there appears to some to be a need of fewer outside organizations and a better backing-up of established recognized channels of work. We all see the serious menace of over-organization. A motor may be so weighty with attached machines that its power is dissipated and none of them function properly. The solution of efficiency problems would appear to be, better manning of existing agencies, rather than the creation of new devices, a revitalizing of present organs where business efficiency is not a substitute for holy zeal, but the result of re-charging the human battery from the Divine dynamo.

And now we tread softly, for we must not seem to blow upon dead embers nor to bring a railing accusation. There is a vital need of less sectional feeling and more concern for a state-wide program. Wise emulation stirs up healthful activity but a premium put upon sectional results breeds unwholesome rivalry, invidious comparisons, and the strengthening of divisional lines.

"Provoke one another to good works" should not mean "Provoke one another by our good works" but rather, in the reading of the Twentieth Century version, "Let us vie with one another in a rivalry of love and noble actions", thereby promoting a unity of plan and effort and mutual joy in achievement.

And now what of the messengers? We have referred to the consciousness of personal respon-

sibility in whatever sphere, restricted or extended, we may be found. To strengthen this feeling large emphasis can be placed upon the needs and one's duty thereto, in our schools. To this end our W. M. U. has recommended that there be a special Director of Religious Activities in each school, in whose power lies the possibility of impressing our youth with the blessed privilege of service.

In our churches the pastors can present more urgently and more frequently the need of workers, consecrated and equipped. One of the doubtful by-products of our Campaign, significant in its effect upon our missionary zeal, is the fact that many pastors deem it no longer necessary to preach distinctively missionary sermons with appeals for volunteers for this service. "The Campaign takes care of that", is the feeling if not the utterance.

But to make teaching and preaching present inviting calls to service, there must be an adequate financial support.

Shall we be forced to the conclusion that the perceptible decline in the number of men and women offering for pastoral and mission work is due to the painfully inadequate compensation for their service? Surely when God calls a man to be His messenger, He calls others to finance him. What if the ratio of failures to respond on the part of the messengers, was equal to that of the failures of the supporters!

One who sends another is as truly a messenger as he who goes.

Bringing the matter straight home to each heart—if we carry the message to the one nearest to us and faithfully pay not only our pledges but of whatever more God blesses us with, then shall the needs of our State work be abundantly met and an ever-increasing crowd of witnesses will "Go, Tell the Story."

MRS. G. W. RILEY.

Dear Mrs. Gunter:

Have just read the article on Stewardship in the Record, "Tithing."

You know God claims one-seventh of our time, and one-tenth of our income. According to the theocracy in the commonwealth of Israel.

In regard to the questions, I came under the third.

The Lord says give Him a tenth of what you have. Not what some one else has.

He is speaking to them the same as to you.

When I am given allowance for household expenses, I first take out my tenth. That belongs to Him.

"Go break to the needy sweet charity bread, For giving is living," the angel said.

And must I be giving again and again?

"Oh no," said the angel, "just give till the Master stops giving to you."

MRS. M. P., Memphis.

Brother B. C. Cook has accepted the call to Coffeeville and will move on the field immediately, giving half time to the church in Coffeeville and two Sundays to adjacent churches.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

VICKSBURG TRAINING SCHOOL

During the week October 1-6 in the First Church, Vicksburg, the annual Training School was held. Four classes were taught. The Intermediate Manual by Mr. W. H. Preston, the State B. Y. P. U. Secretary of Tennessee. Mr. Preston has been with us in Mississippi on several occasions at different places, and always endears himself to the young people of the church. The young people of Vicksburg learned to love him very dearly and were sorry to see him go; they followed him to the train, even if it was a night train leaving near the eleven o'clock hour. Miss Sallie Paine Morgan taught the Junior Manual to an enthusiastic crowd of Juniors and in her usual way won them to herself. The class in Training in Christian Service was taught by Mrs. J. M. Menger, one of the First Church's charming young women. Mrs. Menger had a good class; they stayed through to the last and taking the test almost 100% strong. The Senior Manual was a good large class taught by the State Secretary. This was the best B. Y. P. U. Training School Vicksburg has ever had, and it was in spite of the fact that there were several obstacles to be overcome.

JACKSON TRAINING SCHOOL

The week following the Vicksburg School the Jackson B. Y. P. U. met in their annual Training School. The faculty consisted of Dr. Rowe of Japan, Mr. Robert Gandy of Clinton, Miss Morgan of Aberdeen, Miss Marie Thompson of Jackson and the State Secretary. It was an ideal week for the work, and the school had been thoroughly advertised and so we realized a splendid attendance from the very start. Wednesday night we reached the high water mark in an attendance of 223. Jackson has 17 B. Y. P. U.s and all except the two at the Orphanage were represented in the Training School. The Speedways, an Intermediate union of the Second Church, took the banner for attendance each evening after the first. They have an enrollment of eighteen and were nearly 100% in attendance every night. Mr. J. B. Butler is their efficient leader. The First Church took the banner the first day for attendance. A splendid spirit prevailed through the week and on the last evening new officers were elected for the City Union: Mr. Sharron, President; Mr. J. O. Speed, Vice-President; Mr. J. B. Butler, Reporter; Miss Lucile Brown, Secretary; Mr. George Googe, Booster; Mr. Posey, Chorister; Miss Dorothy Clark, Pianist. The time for the next Training was set for October, second Sunday, 1923.

Miss Maude Lewis of Ellisville has just organized a B. Y. P. U. at Lowry Creek church, and also has plans to carry this extension work into other churches of her county.

Pastor E. H. Garrott of Waynesboro reports a new union at Clara church.

The Ellisville Intermediates under the leadership of their efficient leader, Miss Maude Lewis, gave a public program in their church which was an inspiration to all who witnessed it. The program was in the nature of a playlet, "The Dream of the State Secretary." Special music added to the program, and at the close Brother Austin, the pastor, gave out the Intermediate diplomas to those who had just recently studied the Manual. The church was interested and the young people strengthened by this splendid program.

Miss Judah Ruth Brandon of First Church, Columbus, reports the organization of a union at the Border Springs church. Two of the members of the First Church, Columbus, went out and conducted a Study Course resulting in a number of awards being sent and the organization of the union. Miss Gertrude Savage was elected president.

BOYS AND GIRLS EARN XMAS MONEY

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ANNOUNCING THE 1923 Southern Baptist Calendar



The BAPTIST SUNDAY SCHOOL BOARD feels that there is a place of real usefulness for this distinctively Southern Baptist Calendar. We have made its artistic and educational values high enough to fully justify us in earnestly requesting the active assistance of all the church organizations in giving it the widest possible distribution, for it merits a place in the home of every member and friend of the Southern Baptist Convention. Will you help us to put it there?

The cordial reception given to our first edition of this SOUTHERN BAPTIST CALENDAR was appreciated. The praise bestowed upon it by many of our leading men has caused us to strive to make the calendar deserve their approval again this year. We commend it to the use of our people everywhere.

The cover of the calendar bears a beautiful and striking symbol of the motive of the great \$75,000,000 Campaign, especially painted for the calendar, and reproduced in all the rich colors of the original. It is well worth framing.

The calendar has a full page for each month, each one having a fine photograph, reproduced in full color, illustrating various interesting forms of the activities of our Convention throughout the world, the work of all our organizations being well represented.

The SUNDAY SCHOOL LESSON is shown for each Sunday, and the Golden Text is printed in full.

The Baptist Young People's Union Topics for each week of the year are shown on the back of the cover, and the topic and reference for the B. Y. P. U. Daily Home Bible Readings is given each day. This makes the calendar especially useful for our young people, and all others desiring a suitable reading for family worship, and we highly recommend it for such use.

The Daily Inspirational Selections are choice passages of Scripture, freely interspersed with pointed statements of Southern Baptist activities, achievements and responsibilities. These have a high educational and inspirational value, and were prepared with great care by the secretaries of our various boards. These will deepen the interest of our people.

As a means of maintaining a lasting interest in the work of all the boards of the churches, we commend it to the stronger churches for free distribution among their people at Christmas with compliments of your church. We believe it to be one of the cheapest, yet most effective and lasting, means of education and publicity that you can use. It is a most suitable remembrance from pastor to people at Christmas. Several last year had the church give a copy to all attending the "Watch Night" service; an excellent idea. Make their distribution an annual event.

Many churches are not able to purchase the calendars for free distribution, and to these we recommend that one of your most active church societies purchase them at wholesale, and then sell them at the retail price to every member and friend of the church. By doing this, they will not only greatly aid us in our efforts to place a copy in every Baptist home, but they can make a substantial profit for their own local treasury at the same time.

The retail price of single copies is 30c. each.

Our wholesale prices are as follows:

Five at 25c. each, 10 at 23c. each, 25 at 21c. each, 50 at 19c. each, 100 at 17c. each, 250 at 16c. each. All prices are carriage paid.

Great care has been used in the selection of pictures for the inside of the calendar, and they were selected with a view to illustrating the monthly topics of the WOMAN'S MISSIONARY UNION.

These calendars may be ordered from your own State Book House or from the Publishers.

Baptist Sunday School Board
Nashville, Tenn.

THE JUDGMENT OF THE SAINTS

By A. D. Muse

Note the title: "The Judgment of the Saints." This is a distinct judgment, separate and apart from the judgment of the wicked.

There are three judgments of the saints. There are three different judges. There are three different results, at three different times.

First: Judgment for sin. This took place two thousand years ago, on Calvary in the body of Jesus Christ, when he "Himself bare our sins in His own body on the tree." (1 Peter 2:24.) When "The Lord laid on him the iniquity of us all." (Isa. 53:6.) When we passed into life beyond judgment.

"Verily, verily, I say unto you, he that heareth my words and believeth on him that sent me hath eternal life and shall not come into judgment, but is passed from death unto life." (John 5:24.)

God the Father is judge and has laid the guilt all over on His Son Jesus Christ. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption." (1 Cor. 1:30.)

The result is: There is no guilt held against the sinner who has believed on Him. "He that believeth on him is not condemned (judged). He that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God." (John 3:18.) And the believing sinner is never called into judgment. He is never called to account for a single sin ever committed. "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather is risen again, who is even at the right hand of God, and who ever liveth to make intercessions for us." (Rom. 8:33-34.)

The second judgment is the "self judgment" or believer's judgment of himself, by himself. "For if we would judge ourselves, we shall not be judged." (1 Cor. 11:31.)

What does this mean? The believer passes judgment upon himself, recognizing his own sinful practice, and condemning himself for committing such deeds.

These Corinthians were eating and drinking unworthily, to the extent of drunkenness, and Paul said they were guilty of the body of Christ. They ate and drank judgment unto themselves. They came to the Lord's table as unto a common feast. This was very displeasing to God. Yet these were God's children. But because of their sins, many were weak and sick. And that is exactly what happens to God's disobedient child every time. God brings judgment and chastisement upon them, sickness, financial reverses, death in the home, and finally death to the child himself. "For whom the Lord loveth, he chasteneth and scourgeth every son whom he receiveth." (Heb. 12:6.)

"If his children forsake my law and walk not in my judgments; if they break my statutes, and keep not my commandments, then will I

visit their transgression with the rod and their iniquity with stripes." (Ps. 89:30-31.) Yet every Christian has disobeyed the Father. Every one has kept not his commandments and broken his statutes; walked not in his judgment and forsaken his law. With Paul we can say: "I find then a law, that when I would do good, evil is present with me." (Rom. 7:21.)

"Let a man judge himself." (1 Cor. 11:28.) Let him try himself. Let him condemn himself. Let him approve himself. Let him censure himself. Let him reprove himself. Then he says: "We should not be judged." V. 31.

We must not judge others lest we be judged. But we must judge ourselves or we will be judged.

The Father forgives the self-judged child and does not inflict the severe chastisement: "If we confess our sins he is faithful and just to forgive us our sins and cleanse us from all unrighteousness." (1 John 1:9.)

So the second judgment takes place in this life. The believer himself is judge, and freedom from chastisement or severity is the result.

The third judgment of the believer comes at the coming of Christ for His church or His redeemed body. Christ is the judge and rewards for services and states in glory the result.

"We must all appear before the judgment seat of Christ." (2 Cor. 5:10.)

"Behold I come quickly and my reward is with me."

"Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me at that day, and not to me only, but to all those who love his appearing." (2 Tim. 4:8.)

"Looking for that blessed hope, even the glorious appearing of the great God, even our Savior Jesus Christ." (Titus 2:13.)

"For thou shalt be recompensed at the resurrection of the just." (Luke 14:14.)

"Shall come forth, they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation. (Judgment.) (John 5:29.)

1. There is the resurrection of just. This is to judgment of works for rewards.

2. This is at the coming of the Lord.

3. Every one will be rewarded exactly as they have labored and built. "Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide, which he hath built there upon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but himself shall be saved; yet even though as by fire." 1 Cor. 3:12-15.)

Vicksburg, Miss.

George County Baptist Affairs

It has been the writer's privilege for the past two years to labor in George county, in the summer assisting the pastors and churches in their revival meetings. I find the Baptist brotherhood of George county as a whole an enthusiastic bunch of loyal brethren. They love the truth. They heartily respond to the proclamation of the old gospel preached faithfully.

There are less than a dozen churches in the whole county, but all seem to be doing satisfactory work. This is a good agricultural country, and has been largely settled up with citizens from the adjoining northern counties and from across the line in Alabama. Many of the brethren whom we met were able workers back in Jasper, Jones, Kemper, and Lauderdale counties. They know how to co-operate with a visiting preacher and to make him feel that he was at home among them. The writer only recalls two resident pastors in the county. Elder A. R. Lofton, who is the pastor at Lucedale, the county seat, who is also moderator of the George County Association. Brother Lofton is well liked by his people and well spoken off throughout the county. Elder J. E. Lowe, who has done such acceptable work in other parts of the state, is maintaining his reputation in these parts also as being a sound gospel preacher. He is pastor of the largest country church in the county and the remaining part of his time is given as a missionary of the State Board in doing work. He has been instrumental this year in organizing a very promising new church. Men who preach like Lowe do not go in droves. He not only has a clear conception of the plan of salvation by grace alone but he has a forceful way of telling it to others. (Apt to teach.) He is evidently the right man in the right place. The State Mission Board can well afford to make conservative appropriation to such a man as he.

It was the writer's privilege this summer, the fourth Sunday in July, to assist Pastor J. W. Rooker and his church at Union. This church is largely composed of prosperous farmers who have colonized there from Jasper county. This was our second year. We did our very best to give satisfaction, but they said come back another year. We had a good meeting. Souls were saved and the church revived, and the visitor well remunerated for his services. To God be the glory.

The fourth Sunday in August we had the pleasure of coming to Shady Grove for our meeting. The folks were there and in an expectant mood. The Holy Spirit was manifest from the first service. The pastor, Brother Lowe, had the meeting well in hand when the visitor arrived. The crowds were exceedingly good to the last service. There were several accessions to the church, and we had to close prematurely. Never have I hated to leave a situation much worse than here, as I saw a great opportunity to reap a great harvest for Christ. We left the situation in the pastor's hands to gar-

ner the harvest. This church very enthusiastically invited the pastor to return another year; and handed him a nice purse for his service during the meeting. We have greatly enjoyed our work in this county for the past two years and look forward next summer to a great time. To God we give all the praise and honor.

J. G. GILMORE.

R. S. Clark, Durant, Mississippi

On Wednesday morning, October the 18th, at three o'clock, the spirit of Brother R. S. Clark of Durant quietly slipped from his earthly tabernacle and was gathered to his fathers.

Brother Clark was born in Attala county, at old Attalaville, July 25, 1852. He lived unto the ripe age of 70 years, 2 months and 22 days. He was married January 9, 1877, to Miss Hattie Sallis, daughter of Dr. J. D. Sallis of Attala county. To this union were born three children, who survive him: Mrs. A. L. Stevens, Durant; J. Si Clark, Durant; Miss Mamie Clark, Durant. Also waiting on this side are his devoted wife, and his only sister, Mrs. Terrell Brown of Sallis. His only brother preceded him to his eternal home several years ago.

His public Christian life began in the year 1878, when he was baptized into the fellowship of the Long Creek Baptist church of Sallis by Brother Wm. Loyd, the pastor, who had recently officiated at his wedding. He was elected and ordained deacon of the First Church, Greenville, in 1888. He has been a deacon of the Durant church since 1896, when he moved here from Greenville. He served for a number of years as clerk of the church and was for some time the Superintendent of the Sunday School.

Since his marriage he has lived in Sallis, Greenville, Starkville, Durant and Jackson. He returned to Durant nearly a year ago for his final home. He was first engaged in the mercantile business, later on the road as a traveling salesman, but of more recent years was engaged in the real estate business.

Brother Clark was a good citizen, a devoted husband and father, an earnest Christian, and a loyal servant of his church. He has left behind friends of many years to mourn their loss of his fellowship and to sympathize with the bereaved family in their deep sorrow and loneliness. He has gone "to be with Christ, which is far better".

HIS PASTOR.

Evangelist T. O. Reese and Singer Theo. H. Farr of the Home Board staff recently closed a great meeting with Dr. J. C. Ball, Metropolitan church, Washington, D. C. There were 75 additions to the church. Dr. Ball stated publicly that Evangelist Reese was the sanest and strongest Evangelist he had ever had with him.

Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

The Federal Prohibition Exhibit at the late State Fair at Jackson was a distinct success. The conception by Federal Prohibition Director M. H. Daily, was a happy one. His ingenious manipulations and explanations were highly educative to the people. His booth was one of the most attractive and popular in the Fair. He exhibited captured stills with their equipments, ranging from the crudest and smallest kinds to the large and well finished 500 gallon copper still.

Many varieties of moonshine liquor with full analysis of each kind, showing some mash which had just been captured and from which the operators were getting ready to make a run of liquor, which was inhabited by maggots in abundance. All the slops he exhibited were shown by careful analysis to contain a dangerous proportion of poisons, ranging from concentrated lye to fusel oil.

The Fair was the largest and most successful of all its predecessors, and yet there were no gambling devices allowed, and there were only two arrests on the Fair Grounds for drunkenness, and only fourteen in the whole city during the Fair. All these were convicted and fined. The

writer went to the Fair several times, visiting nearly all parts, and never saw a man the least under the influence of alcohol, nor even smelled it on the breath of anyone.

And so far as reported not a single pickpocket operated among the tens of thousands of attendants upon the Fair. Two automobile accidents and one automobile stolen constituted the casualties for the entire week of the Fair. If liquor had abounded as formerly with the great crowds and congestion of automobiles, there is no estimating the number of casualties that would have occurred.

Several arrests were made in and around Jackson last week and a considerable quantity of liquor was captured; and with the balance two trunks full of the old time whisky were seized by the Jackson police force in the baggage room of the railroad station. The trunks were checked as baggage from Biloxi. The owner has not presented checks for the trunks and they remain unidentified. Mayor Scott is receiving the praise of the law abiding citizens of Jackson for his splendid co-operation with Mr. M. H. Daily, the Federal Prohibition Director for Mississippi.

SOUTHWESTERN SEMINARY OPENING

By L. R. Scarborough

The Southwestern Seminary has just entered upon its most triumphant session. We have a full faculty of more than 40 consecrated, scholarly professors and teachers, with all the departments of Theology, Woman's Training School, Religious Education, Gospel Music, Missions and Evangelism, crowded with a noble body of consecrated students. Our enrollment runs already this session to 678. This includes, without duplicates, the enrollment of the Summer School. We have had up to date for the fall term, not counting the summer students, 421. My class in Evangelism has around 400. The classes in Greek and Hebrew are among the largest we have ever had. The number of college men and women is greatly increased. We have students here from nearly every state from Maine to California, and from North Dakota to Florida, and from many foreign lands. Our correspondence students enrolled now for this year amount to around 700.

The faculty and student body are giving themselves at this time, in addition to pursuing their studies and regular seminary work, to full length service in the 75 Million Campaign. They stand with unbroken line for the work of Southern Baptists, all their causes and all their programs.

We have nearly everything here we want except money. Of course we have some things we do not want,

for instance ignorance. We are trying to get rid of all that we can. If the brotherhood will furnish the money, we will furnish a demonstration, miraculous and marvelous, of seminary efficiency in the greatest possible fashion.

We are pretty well crowded, but have room for more. The next term opens November 20th. We have a good place to get rid of ignorance and to line up in efficient service for the Master.

ORDINATION

Yesterday was a great day with Mt. Zion church, Lincoln county. F. L. Britt was ordained to the full work of the ministry, Dr. J. A. Taylor of Brookhaven and W. B. Holcomb and several deacons taking part in the ordination services. Dr. Taylor preached the sermon.

Brother Britt is a graduate of Mississippi College and a young man of great spiritual power. He has been called to the pastorate of Macedonia church and Mt. Zion, two large country churches—at least five hundred members in the membership of the two churches.

W. B. HOLCOMB.

"There is a call comes ringing o'er the restless wave, send the light", but there are no funds to answer the call. Christian men and women are ready and anxious to go, but we have no means to send them. Won't you heed the call of a dying world, and Great Commission of your Lord, and do your full duty? Won't you do your very best in this great hour of need?

PREVENTION OF MALARIA

"Can malarial fever be controlled or prevented?"

Yes.

What can be done to lessen or get rid of it?

There are several methods which can be used. First—By getting rid of the Anopheles mosquitoes which carry it. Second—By not letting these mosquitoes get to well people to bite them. Third—By so treating men having malarial parasites in their blood that they will not infect the mosquitoes. Fourth—By so protecting healthy people that even if they are bitten by infected mosquitoes they will not develop malarial fever.

First Method—Getting Rid of Anopheles

How do you get rid of Anopheles (malarial mosquitoes)?

By destroying their shelters and their breeding places.

(1)—Destruction of Shelters

What do you mean by their shelters?

Anopheles live mainly out of doors, and as they can not bear the hot sun they shelter themselves in the brush and high weeds all day and come out at dusk to feed.

What should be done to these shelters or hiding places?

All brush and high weeds near one's house should be cut down so that mosquitoes can not shelter themselves close to it.

What should be done with the brush about their breeding places?

This should also be cut down.

Why?

First—So we can see the breeding places to destroy them. Second—So the sun can get in and dry up some of the breeding places. Third—The less brush left to shelter mosquitoes the better, for if they are exposed to the hot sun many of them die.

(2)—Destruction of Breeding Places

How do you destroy their breeding places?

In two ways:

(1) By draining or filling up the pools, marshes, etc., in which they breed.

(2) By oiling such pools as we can not drain or fill.

How does draining or filling up pools prevent breeding?

By leaving no water in which they can breed.

How does oiling the pools prevent breeding?

It kills the larvae.

How does it kill the larvae?

The oil forms a layer on the surface of the water. Now, the larvae must have air to breathe even if they do live in the water, and they come to the top to get it, and as they can not get through this layer of oil to get air they die. Coal oil also kills Anopheles larvae directly.

as a poison. Try it on a water barrel with wiggletails and see.

How often should this oiling be done?

Once in 12 or even 14 days would be often enough, but it is best done once a week on the same day of the week, so that it will not be forgotten. Use enough oil (coal oil or kerosene) to form a layer all over the surface, so that you can see it.

Can all pools be oiled advantageously?

No. If there be much grass in the pool the oil will not form a layer all over it. If the pool be large, that is a pond, the wind will blow the oil over to one side so that the surface on the other side is not covered. On large pools and grassy pools oil can not be depended on.

Is there any other way besides oiling in which the water of pools, ditches, etc., can be made unfit for breeding Anopheles?

Almost anything that makes the water foul and bad smelling will prevent Anopheles breeding in it, such as soapsuds, dyestuff, gas tar, refuse from mills, etc.

What of water in barrels, drinking troughs, cans, etc.?

Where water is often disturbed, as in chicken and horse troughs, Anopheles are not found or very rarely found; nor are they commonly found in barrels or in artificial containers of any kind, but they are sometimes, and if the water is not needed it is best to turn it out or oil it, or even put in a large amount of salt, as it may breed Anopheles, and will breed other mosquitoes, which are a nuisance even if they do not give one malaria.

Have Anopheles larvae other enemies besides man?

Yes. The "top minnows" that are so abundant in some of our small, sluggish streams eat large numbers of them. In places where these minnows can get at them, Anopheles larvae are rarely found. Where there is grass or brush in the water frequently the fish can not get to the larvae. These "top minnows" are our most efficient allies in our fight against the mosquitoes. Big fish are of little value—indeed, do harm by eating the minnows.

"I will bless the Lord at all times. His praise shall continually be in my mouth."

DR. HARVEY F. GARRISON

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The Strain In Our Foreign Mission Work

1. THE PRESSURE OF THE NEEDS

From requests for appropriations in 1922 the Board cut \$1,205,394. When the Board made recently its appropriations for 1923, it cut from the requests from the missions \$725,629. This represented two reductions—one made by the missions after they had been warned by the Board to cut, and the other by the Board after the estimates came in. The needs that throb behind these figures press upon us with a force that cannot long be denied.

2. THE PRESSURE OF EXPANSION

The amazing growth of our work increases our burdens. Since the 75 Million Campaign was inaugurated our Board has appointed 215 new missionaries, and over 400 native workers. The attendance in our schools has increased over 11,000 students, and multitudes more are asking for admission. The better equipment of our hospitals, and the better understanding of our purposes in medical work, bring increasing numbers to our hospitals. The new intellectual awakening has produced unprecedented demands for our Christian literature.

Our Six new mission fields call for greatly increased appropriations. The work in the old fields has so widened that many missionaries are being strained to the breaking point because they have not been adequately reinforced.

3. THE PRESSURE OF OPPORTUNITY

The recent war produced a frame of mind throughout the world peculiarly receptive to our Baptist message. Nothing could be more tragic than for us to be hesitant about pressing our advantages in this most challenging of all times. The greatest opportunities that ever existed should be met by the greatest foreign mission effort. Our overwhelming opportunities are putting to a severe test not only our strength but also our faithfulness. We must re-enforce both in equipment and missionaries NOW, NOW, NOW.

**FOREIGN MISSION BOARD OF THE SOUTHERN
BAPTIST CONVENTION**

Richmond, Virginia

TAX RATES TO BE IMPOSED MONDAY—TAXPAYER'S LAST DAY TO KICK

Jackson, Miss., Oct. 31, 1922.
To the Taxpayers:

Heretofore your attention has been called to your right to petition against any items of expenditure shown by the County Budget. On the first Monday of November, the Supervisors are required to impose the tax rates fixing your taxes for 1922. If you are opposed to any of the expenditures proposed by the Supervisors, now is the time for the matter to be looked after; for, if you wait until the taxes have been levied, it will be too late.

The tax rates in Mississippi are very high. This Commission has always taken the position that it is far better to raise the needed revenues by preventing property from escaping taxation through omission from the rolls or undervaluation thereon, than by increasing the tax rates; for the increase in the rates raises the taxes of the taxpayer, who has given in a fair assessment, unjustly, and permits the tax-dodger to escape.

Good government, good schools and public improvements are a necessity. Adequate funds should be provided for them. This can only be done by taxation. Yet wastefulness and extravagance should not be tolerated. Every taxpayer is given a voice against such, by law. We urge you, therefore, either to satisfy yourself as to the justice and necessity for such tax rates, or to make objection as suggested above.

Yours very truly,
DUNCAN L. THOMPSON,
Chairman.

Fifth Sunday Meeting at Hopewell
We had a great day Sunday at Hopewell. We had our fifth Sunday meeting, also dedicated our new church.

Rev. W. S. Rodgers conducted the devotional services at 10 o'clock, after which Rev. J. C. Parker of Gallman gave us a very interesting talk on the B. Y. P. U. work. At 11:30 Prof. D. M. Nelson, our much beloved Secretary of our Educational Commission, gave us a very stirring address on the subject of "Christian Character." At the close of his address we adjourned for the noon hour. To the credit of the ladies of Hopewell it was said by some to be the best public dinner they ever saw spread. At 1:45 o'clock the new Board met in the church for its first session, and organized by electing I. W. Riser of Crystal Springs President of the new Board, and E. E. Clowers of Crystal Springs as Clerk. At 2 o'clock Mrs. J. P. Herrington outlined the work of the W. M. U. for the coming year, and at 2:30 Rev. J. P. Herrington gave us a good talk on the 75 Million Campaign, and was followed by Brother Massie of Algeria, who for 30 minutes held the congregation to a high pitch in describing his work among the Catholics.

Most every one went away saying it was a great day.

R. W. BRYANT.

A SOLEMN WARNING

I am very jealous of our missionary Baptist denomination.

First—Because I love the word "Missionary": It carries with it the thought of carrying out the divine command of our blessed Lord and risen Christ. "Go ye into all the world and preach the gospel to every creature." (Mk. 16:15.)

I am very jealous of our Missionary Baptist denomination.

Second—Because I love the word "Baptist". It carries with it the thought of Jesus being baptized by John the Baptist, just after he uttered these precious words: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." (Mat. 3:15.)

Thus, the immersion of Jesus was such a sublime type of his death, burial, and resurrection—death to sin in the buried Christ, alive to righteousness in the risen Christ.

I am very jealous of our Missionary Baptist denomination.

Third—Because I was saved by the hearing of the preaching of the gospel, preached by a Missionary Baptist preacher; by believing in the Christ that he preached, and he preached the Christ who saves to the uttermost all who trust him.

Thus being so very jealous of our denomination, it hurts me, and makes me sad when I see our denomination drifting into two very dangerous channels.

First—Losing sight of the power of the gospel, which is the most weighty matter. And placing too much emphasis on works, ways, and means of sending the gospel, especially the money side of it such as giving tithing, etc. These things we ought to do: But we should not lose sight of the most weighty matter, which after all is the real goal, the real aim, the real purpose of our work: And that is the gospel and the power of it; which should always be preached first, then followed up by urgent appeals to the saved (who are God's stewards) to do their part in helping to carry out our Lord's command, "Go ye into all the world, etc."

Second—And the most dangerous channel, that of co-operation, and the solicitation of the co-operation of preachers, and laymen of other denominations, into our church worship, and service, especially in our revival services.

We are supposed to believe in "One Lord, one faith, and one baptism." Yet we will solicit the co-operation of those of another faith, and another baptism, and I might say another Lord: for surely those who hold to the Arminian doctrine of human merit (at least in part) as essential to eternal salvation, do not believe in the same Lord that we do, for the Lord we believe in saves to the uttermost without any human merit, all who trust him.

To be plain, we can not recognize them as brethren in Christ, and invite them into our worship, and solicit their co-operation in our revival meetings without virtually admitting that people are saved, who believe their kind of doctrine. By no means

should we compromise the truth in that way. Neither should we bid them God speed, for to do so, we are partakers of the doctrine they teach. You may frown upon my warnings, and say that my views are too narrow, and you may ask, "Who has made you an overseer over our great Missionary Baptist denomination?" Read the 28th verse of the 20th chapter of the Acts and you will find that the Holy Spirit has made me an overseer, and not only myself, but all who are bought with that precious blood: And we who are bought with that great price, are not doing our duties if we sit idly by and see the "flock" drifting away into strange pastures. But we should give warning of impending dangers. And we should call attention to the more weightier matters. And we should earnestly contend for the faith which was once delivered to the saints.

J. E. HEATH.

Duck Hill, Miss.

GENERAL ASSOCIATION

By L. M. Phillips

The General Association met October 26th-27th with County Line church, near Ovet, and was one of the best sessions we have had for a long time.

The spirit of the meeting could not have been better.

The reports from the 20 missionaries employed by the Board were splendid. More has been accomplished in the past year than has been for some time, and the increased contributions from the churches has made it possible for the Board to undertake still more work in the coming year.

This scribe was re-elected President of the body, Rev. J. W. Rooker Corresponding Secretary, and Brother Jones Recording Secretary, and W. N. Montgomery Treasurer.

The General Association, with the limited means at its disposal, is doing a great work among the country churches of East Mississippi, a work that has been neglected by other Baptist agencies.

The entertainment was all that could be desired. Pastor T. J. Waldrup and Rev. W. T. Smith saw to it that all delegates and visitors were well entertained.

All the reports were ably discussed by the brethren; but the high tide was reached when the report on missions was read and discussed in connection with the report of the Executive Board.

As Secretary Rooker told of the work of our missionaries and what, under God, they have accomplished on some of the hard mission fields,

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we were made to rejoice because of the success of the work, and determine to undertake greater things in the future.

Other features of mission work were ably discussed by Rev. L. G. Gates, Rev. Jack Cranford and others.

October the 20th-21st the Bay Springs Association met with Sylvaarena church. Nearly all the churches were represented by delegates and letter.

Rev. L. E. Lightsey preached the introductory sermon.

This writer was re-elected Moderator and Rev. J. E. Chapman was re-elected Clerk and Treasurer.

Dr. Harrelson entertained the Moderator and Clerk royally.

Pastor J. L. Hughes and his people made all the visitors feel at home.

The rapid growth of our B. Y. P. U. work in the state makes us delight to sing the little B. Y. P. U. chorus to the tune of "Will There Be Any Stars in My Crown?"

Oh the B. Y. P. U.s on the bound,
on the bound,
Watch it spread from the city and town,
Every church in the state seems to be wide awake,
Oh the B. Y. P. U.s on the bound.

Because of the leaving of the former Secretary, Miss Mae Herrington has been elected as Secretary of the Rocky Creek B. Y. P. U. The B. Y. P. U. is pushing forward toward the A-1 Standard.

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Nujol

A LUBRICANT—NOT A LAXATIVE

Some Meetings

A Good Meeting at McNeil

On the third Sunday in October Brother E. C. Hendrick came to help me in the meeting. We did not expect any great things, as conditions were so run down and disorganized we did not have much to work with, but the pastor had been preaching and praying and getting what little there was in hand, and Brother Hendrick began to preach the simple story of God's love and the wonderful merit of the blood of Jesus to save, so that the power of the gospel of Christ gripped the people. The few Baptists that had gone far from the Father's house came with faces lighted up and eager hearts, so there were evidences of a revival that could not be mistaken. We did not offer an opportunity for membership until Wednesday night, when eight of the very best came. Thursday night the last service twelve came, and many others deeply moved. It looked like a pity to close, but the good work is done and will continue. I preached in my church in Carriere Sunday morning and two joined by profession, and we all went up to McNeil Sunday afternoon and saw one of the most beautiful scenes any one ever saw, a goodly number buried with their Lord in baptism. I heartily commend Brother Hendrick to any pastor wishing help in meetings. I crave the prayers of all as I give myself to this a truly mission field. I felt after I had been here for a while that I would fail, but no, the Lord is with me and by His grace I will succeed. Pray for me.

J. J. WALKER.

Oakland, Neshoba County

The people at Oakland are busy working to re-seat our church, and we are trying to do more for the Lord's cause in the future than we have in the past. I know we have the best preacher there is anywhere, Brother Lee Breeland. Words can't express how we do appreciate him. Can't hardly wait from one time till the other of the preaching days. He preaches the gospel so plain, and when we have to part with him we will never get one that will take his place. May the Lord bless Brother Breeland wherever he may go.

We have one of the best Sunday Schools and B. Y. P. U.'s I know of anywhere. We have on the roll 69 pupils in our Sunday School. The old and young take part. Mrs. Fannie Giles is the Advanced teacher. We all love her; she certainly can explain the lesson good. I sure do enjoy going to Sunday School, for there is lots of good in Sunday School. And our B. Y. P. U. is progressing just fine. We have 24 on the roll. We divided in two groups. We have a contest on that every one that learns their parts and gives it get 10 points; and the side that wins, the other side entertains that side. We sure do enjoy the entertainments. Have lots of fun. I don't see how we could do without

our B. Y. P. U. I believe if anybody over has the B. Y. P. U. and gets interested in it he wouldn't give it up for anything; for there is a lot of good in the B. Y. P. U. Mrs. Annie Gilbert is our President. We all dearly love her. She is so good and kind to all, and she seems so interested in all the B. Y. P. U., just so eager to tell something that will interest us all. And our hearts are open, ready to hear what she has to say. We sure do appreciate her. If there are any churches that have not got a B. Y. P. U. and wants it, the people of Oakland would be glad to organize and help you all we can. May the richest blessing be upon all the B. Y. P. U.

MINNIE HARRIS.

Pastor and People

The attitude of the church and community should have toward the pastor.

I shall not treat my subject from two angles, as the attitude of the church, and the attitude of the community, but making the community a part of the church and studying them together.

First of all, the pastor should be looked upon as a man sent from God to instruct, advise, and lead along lines spiritual and moral, for certainly a true and fit pastor is a true man of God.

We should not hold ourselves aloof from the pastor, but make ourselves a part of his life, and let him make himself a part of ours. It so often happens when a preacher goes into a community to act as pastor that the people, even his own members, actually flee from personal acquaintance, and treat him in a way that he feels rather a disconsolate, secluded person. We should, from the first, open our hearts, our lives, and our homes to the pastor and let him come into our lives to broaden, to brighten, to bless, and to teach the blessed truths of light and life. The church and community need the pastor, and he in turn needs the church and community.

We should heartily support and co-operate in his every effort to raise the standard of the Christian life in the community. We should even boost him and his great work. There are innumerable great things our pastor can do if he only knows his people are behind him. If we would have our church's influence felt stronger and spread wider then we must boost him and his work.

Our pastor may make mistakes sometimes, but who is infallible? When we are tempted to find fault with him as a preacher, or as a pastor, or as a man, let us stop and "take stock" of ourselves, and see if we are perfect; if we have ever been tempted to find fault with other people. Our pastor needs a warm, true-hearted, open hearted friend in each one of his members. He needs the friendly hand grasp, encouragement, true love and appreciation from all his people in order to be the right kind of pastor and preacher.

Then we should pray for our preacher, for we surely know that

strength comes through prayer. One big fault with the church is that they expect great spiritual results when so little is said and done by the church in a spiritual way. We surely can offer prayer in his behalf, and then we can help to answer these prayers ourselves in many ways. He needs our prayers and we need his.

There are also people who believe that they need a good preacher, but are not willing to help pay him. They believe he calls for money too often, while he is really one of the poorest paid men at all. "Salvation's free" as long as their purses remain untouched. It certainly takes money to run God's business too, and his laborers must live the same as other folk.

The conscientious, ordained-of-God pastor has a wide scope to fill, a great mission to fulfill. He touches people not only in a spiritual way, but morally and intellectually as well. He has many opportunities for making impressions that will go far in fashioning the future of those with whom he comes in contact, especially in his church and community. By setting before his people high ideals of Christian life and character, by pointing them ever upward, by making them to feel the dignity and grandeur of the Christian life whose largest achievement is in service, he does his truest work as pastor.

Then let us open our hearts, our lives, our homes, and our purses to our pastors and give them a big welcome. While we live it will give great satisfaction of soul and peace of mind, and in the hereafter no reward would be better than to hear the sweet "Well done" from our blessed Master.

MRS. D. T. MEASELLS.

INTER-RACIAL UNDERSTANDING NEEDED

By Will W. Alexander

Most of the thinking of whites and Negroes about one another in America is not more than half truth—half truth given currency by newspapers and magazines, white and colored; near facts tinged by racial interpretation. Special racial situations, such as riots, are usually interpreted to the outside world according to the racial state of mind of the person or group reporting. Community customs and attitudes are not determined by facts, but are based upon certain racial assumptions with little basis in fact. For example, the common assumption among whites, that, when a Negro family tries to get away from the muddy, dark, unpoliced streets where most Negro homes are, it is because they want to live next door to white people.

Here is the test for those who would improve race relations—to state the case in terms of the concrete and thus challenge white and colored men to action around concrete situations where agreement is easiest. Out of such work will come

IN MEMORIAM

J. A. Dorsey

On the 23rd of August last, Brother J. A. Dorsey was buried at Elmo Baptist Church.

He leaves a widow and six children, a father, mother, one brother and five sisters.

Brother Dorsey united with the Baptist Church early in life, was an active worker, served as deacon for many years, also as Sunday School superintendent.

He was a shining light to the community in which he lived. The church has lost a true and valuable Christian brother. The church sympathizes with those he leaves here in this world.

COMMITTEE.

Mrs. Laura Burch

In the home going of this good woman, Elmo Church lost one of her most valuable members. She was born January 1, 1886. She became a Christian at the age of 12 years, and lived devotedly for Christ in the Baptist denomination until her death July 24, 1922. She was kind in heart, gentle in speech, charitable in deeds.

She made many true and worthy friends. She was ever willing to help those in need and do her best for Christ and His kingdom. She leaves to mourn her loss, her parents, husband, and six children.

She has gone to her reward much earlier than we had expected. But the world is better because she lived, and many there be who join her children in calling her "Blessed".

COMMITTEE.

Dora Beth Walker

In memory of our dear little Dora Beth Walker, whose sweet spirit has taken its flight from its earthly home to dwell with Jesus forevermore. Dora Beth was the only daughter of Mr. and Mrs. Henry D. Walker, born August 13, 1921, at Fountainbleau, Miss.; died October 14, 1922. Hers was a bright, sunny nature. Mother, father, and five fine brothers and relatives, who loved her so dearly, are heart-broken over her going. We shall see her again, for Jesus said, suffer little children to come unto me. So, dear beloved ones, remember the Lord is our shepherd and will lead us on till we meet on that eternal shore.

Funeral services were held at Gulfport, Miss., conducted by Rev. Dodge, Sunday, October 15th, at 4 p. m.

AUNTIE.

the better racial attitude. There are here in the South great human tasks which challenge white and colored intelligence and faith. These furnish the best opportunity for the building of racial good will. For example we shall never lower the death rate from tuberculosis until white and colored intelligence work together to that end. An invaluable by-product will be better racial attitudes.

STOCK MARKET SITUATION

By Roger W. Babson

Wellesley Hills, Mass., Oct. 14, 1922—Readers should not be surprised—according to Roger W. Babson—because of the recent action of the stock market. When interviewed in Wellesley regarding the matter, Mr. Babson today said the seriousness of the European situation is greater than most people realize: "It is really surprising that the stock market has held up so well during the past two weeks. Of course the break was due to the gravity of the Turkish situation which was understood only by the big bankers in New York. The real facts are that France is today in quite a similar position as that held by Germany in 1914.

"The real seriousness of the danger has somehow been hidden. The change has come swiftly. A few weeks ago England was in the saddle. At conferences she was the dictator. She did the talking and France did the worrying. Today the situation is just the reverse. England is now in a hole. France deliberately put her there.

"England alone of all European nations has stood for law and order. She alone has stood for the payment of debts, and the fulfillment of obligations. Germany and Austria are bankrupt. Chaos reigns in Russia. Italy is on the verge of bankruptcy. France is compromising. England is the only country who has told us that she will pay her debts with interest.

"England's policy with Germany has been in opposition to that of France. England has wanted to get for France as much out of Germany as possible without killing the goose that laid the golden eggs. France was for killing the goose, but still for demanding the eggs. England was Europe's big brother and upon her the financial world has relied.

"Today England is faced with fighting Europe because she stands practically alone. The new government of Greece is not with her. Germany, alone, in case of war, is her only possible ally. The Germany of today is not on friendly terms with the Turkey of today. Should, however, Germany go in with England, there would have to be an entirely new interpretation placed on many European relationships and the problems of those relationships. There is the matter of reparations, for instance. All international finances would be upset.

"Yes, England stands practically alone. Italy will back Turkey. Russia will back Turkey. And, of course, France will back Turkey. Hence it must be kept clear that the real issue is not between Great Britain and Turkey, but between Great Britain and France. France has been backing Turkey. England has been backing Greece. Turkey and Greece, however, have been but pawns on the chessboard.

"When the last war was on, Russia was promised Constantinople. Russia withdrew. Then, it was decided to keep Constantinople free, out of the power of either France or

England. England slowly got a bit of the upper hand. This hurt the pride of France, who patiently awaited her opportunity. Last month it came. Then France played her cards. In a few hours the entire European situation changed. Today France holds the trumps.

"It is not merely a war on paper, remember. Turkey is fortifying herself by putting guns and troops at strategic points. Frankly, England is in a hole and this is what caused the stock market to break and foreign bonds to tumble. Her own people are against war. There is the memory of the recent bloodshed. There is still the warning mark of great sorrow. An Englishman, too, cannot see himself going to Turkey to fight. When Germany thundered in Europe right at England's door, the English Tommy was on fire to fight. But today it is different. The Englishman remembers sadly what happened at Gallipoli. He remembers the fearful cost of conquering a few Boers in South Africa. He knows that there are over 200,000,000 Mohammedans at Turkey's back door.

"Even the Englishman, who hasn't a son that is already lost or a son to lose, has taxes to pay. England, with her intention of paying her debts, is the only European country that really taxed her people severely. The ordinary English tradesman is up to his chin in taxes. (England has the highest tax rate in the world.) He is not eager for more, the weight of which would almost break him. This is the proposition with which England is faced. She has either got to fight the Turks at a tremendous cost of men and money, without the full co-operation of her own people, or else she has to lose India, Egypt, Persia, and the Holy Land. Do you wonder the stock markets broke?

"What will happen? I do not know; but whatever happens, there will be no check on business. The farmer will be helped by higher prices for wheat. Manufacturing and shipping will become more active. The cost of living will go up. Money will be firmer and scarcer. People will sell their foreign securities. The stock market, however, will not permanently suffer. When the financial history of 1922 is written, this will be chronicled only as a 'break in a bull market'. Moreover, the writers will add: 'Considering the great seriousness of the Turkish situation, it is most surprising that the stock market has behaved so well. Only the fact that business was not inflated but was still 6 points below normal saved the situation. Had the nation in 1922 been enjoying a period of real prosperity, there would have been witnessed a real old-fashioned panic.'

The B. Y. P. U. at the M. I. T. S. has just been divided and so now they have two splendid Senior B. Y. P. U.s. Mrs. Lumpkin is leader of No. 1 and Mr. J. B. Mayfield is leader of No. 2. This gives the school three unions. Ruth Garner, Corresponding Secretary of No. 2, sends in the report.

VETERANS OF THE CROSS

The following is a list of the old people who were entertained at a reception and banquet by the Baptist ladies of Jackson on our great Baptist Day, Friday, October 20th. A picture of the group was taken at the time, and is published in this issue, showing "Uncle" Ben Hill, the centenarian, seated under the banner carried by him in the Baptist parade.

Only seventeen of the "over eighties" were able to be present, although about one hundred and fifty were located and invited:

Name	Address	Age
Ben Hill, Louisville		100
J. C. Droke, Olive Branch		91
D. A. Coney, Johnston Sta.		88
B. F. Miller, Martinsville		88
J. K. Brumfield, Tylertown		86
B. P. Berry, Florence		83
Mrs. D. A. Coney, Johnston Sta.		84
W. C. Peters, Jackson		82
Nathaniel Smith, Brandon		84
I. M. Kelly, Yazoo City		81
W. C. Johnson, Beauvoir		81
Mrs. J. Israelson, Jackson		87
Mrs. W. A. Taylor, Jackson		82
R. C. Cooper, Morton		80
D. S. Sutton, Nola		80
Mrs. S. E. Taylor, Winona		80
Mrs. Denman, Jackson		80
A. W. Smith, Brookhaven		79
A. M. McCallum, Natchez		79
I. N. Allred, Natchez		78
J. H. Henley, Duffee		78
E. D. Hardy, Jackson		79
T. S. Cotten, Jackson		78
H. R. Causey, Gloster Route 4		76
Lee Myers, New Hebron		75
J. R. Davis, Kosciusko		75
J. B. McCoy, Sardis		73
A. C. Mason, Carrollton		70
W. A. Allen, Puckett		68
Mrs. M. E. Davis, Kosciusko		67
S. C. Trammell, Scooba		79

The Near East Relief has just received a box of clothing from the Baptist Orphanage, 58th and Thomas streets, Philadelphia. Inquiry was at once made for particulars, and the reply came that everyone at the orphanage felt that owing to the great need of the children in the Near East it was only right to divide with them.

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Ending the Third Year

**"The Lord Hath Done Great Things For Us
Whereof We Are Glad."**

1. He has blessed us with good health.
2. He has blessed us with good crops and good prices.
3. He has blessed our efforts in Kingdom work.

**"What Shall I Render Unto The Lord For All His
Benefits Toward Me?"**

1. My appreciation of what He has done for me will be determined by what I RENDER unto Him.
2. Since He has done GREAT things for me, I must do GREAT things for Him.
3. I will render unto Him the best of that which He has given unto me.

**"I Will Pay My Vows, NOW, Unto The Lord In
The Presence Of All His People."**

1. I will pay NOW because the Lord has already paid me.
2. I will pay NOW because I promised to pay NOW.
3. I will pay NOW because the Lord's work needs it NOW.